

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXXIV. No. 10. OCTOBER, 1903.

{ \$3.50 per annum, post-  
paid. (Gold \$1.75.)

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### *Union.*

BY REV. G. G. WARREN.

THE idea of union is "in the air" just now. Peking has challenged all China to say whether or not we shall be one in terminology and government and hymn book. The missionaries of Hunan met recently in Conference at Chang-sha, and the great object of this Conference was to find out lines on which united action and speech would be possible.

I was honoured with a request to write one of the papers at the Conference on the subject of Union in Name, Government and Statement of Belief. Instead of reproducing the paper in the RECORDER I should like, with the kindness of the editor, to take a somewhat different line from that which the title of my paper (which was selected by the Committee) kept me to.

The first thing I should like to say is that there is no magic about the mere word "Union." The history of the Christian church, both within and outside the canon of Scripture, gives us instances of union that were not for the glory of God, and therefore not for the good of the church; and also instances of separation that were guided by the Spirit of God. Indeed "Union" often necessitates a separation; it does for each and every man who is united to Christ; that union separates him from the world.

Whenever, therefore, anyone talks of "Union" let us never be afraid to challenge the word. What is the "Union" to be between? Will it mean "separation" as well; and if so, from what? If anything would "separate us from the love of Christ" there must be no union with it; on the other hand, whatever would promote "the unity of the Spirit" we must "give diligence" to gain. Many, if not most of the questions of union that come before us are not

matters that can be off-handedly put into either one or other of those two categories; they are questions on which if we are united, it is hard to say whether the union is necessarily a spiritual bond; if we are not united, it is not easy to say that we shall be thereby separated from any of the love of Christ. It is always best, when matters are indifferent, to frankly recognize it; so we are not likely to think too much of union if we gain it; and we are saved from any hard thoughts of any friends who do not see eye to eye with us and have to decline to join in our scheme of union. In such a frame of mind let us discuss

#### I. UNION IN NAME.

Names are useful words that enable us to group together things that have something in common and that differ from other things. We have to avoid two faults in naming things. On the one hand, it is confusing to have different names for things that do not differ; on the other hand, it is confusing to have one and the same name for things that do differ.

How does this affect our position in China as Protestant missionaries? Briefly: we are united as Christians and as Protestants; we differ amongst ourselves in certain matters of polity and creed. We ought therefore to have one name by which to designate ourselves and all who are members of Christ's church with us as "Christians" and one to indicate that all who use it are alike "Protestants," but where there are differences amongst us that cannot be hidden and must at times form the subject of conversation, there is a need of different names to help the conversation; the differences will not come from the names; it is the names that are due to the differences.

1. "Christians." "And it came to pass . . . that the disciples were called Christians first in Antioch." No careful student of St. Luke would look lightly at any fact which he thought worth chronicling; to do so would show an ignorance of historical perspective, for only prejudiced men with an axe of their own to grind, put St. Luke down as a third or fourth rate historian. But to most of us the sentence comes with even more weight than that it was seen by a great historian to be worthy of record; it is a matter that the Spirit of Inspiration has preserved as one profitable for our instruction.

From that first calling at Antioch right onwards in all lands, with but one exception, the word "Christian" has come into use as soon as "disciples" have been won to bear it. And that one exception is China. Over 1,000 years ago the Nestorians called

their church the 景教; what did they call themselves? one wonders. Then came the Catholics. I should be glad if any reader of these lines could tell us what name the Catholics gave themselves before the day when the Pope showed his lack of infallibility by selecting 天主 as the right Chinese equivalent of God, so causing the Catholics to use an uncouth phrase for themselves as "God's Church Members." In due course came the Protestants, and as if there were some baleful influence resting on Chinese—did not one of the Catholic fathers say the language was the invention of the devil?—they promptly called the church the "Jesus" Church and themselves "Jesuits." Not content with getting a wrong name they added to confusion by making it do a double duty, so that the "Jesus church" sometimes embraced all Christians, and at others (without any warning that there was a difference of usage) excluded all but the Protestants.

The name "Jesus Church" will not do as a basis for union—if for no other reason than this, that there are a number of missionaries (of whom I am one) who never will use it and who are doing all in their power to discourage its use. The union name, if there is to be one, will have to be 基督教, against the use of which no such reasons as the following can be urged:

(1). The later New Testament shows a marked difference from the Gospels in the use of the word "Jesus." Whereas in the Gospels it is constantly used alone to designate our Lord in His ministry of humiliation; in the Epistles it is exceedingly rare without some such title as "Lord" or "Christ" or "Son of God." Not that it is regarded as too lowly a name; on the contrary it is especially set on high as the name above every name, in which every knee should bow, and therefore every tongue is to confess it as LORD, and not to use it as the names of Abraham and Moses, or John and Peter are used.

(2). Although in Western lands the personal name is used, in a most honourable way, e.g., for our sovereigns and by the nobility yet there is a marked avoidance of the human name of our LORD in such things as the names of churches and denominations. The pious founders of two well-known colleges in England meant well by calling them "Jesus" Colleges, but the use of the name as it is used—and almost necessarily used—to designate the students, and boats and athletes connected with the college, is far more grating to ears that are not familiar with such a usage than is that of other sacred names, such as "Trinity" or even "Christ" is. I could not imagine any one in the homelands thinking that it would have been an improvement to have spoken of "the Jesus Church" rather than of "the Christian Church."

(3). But in China the exaggerated honour which is paid to the personal name leads the educated and well-to-do classes to avoid it, and in the case of an Emperor the very characters that go to make it are tabooed, even in their ordinary meaning. Surely if all Christianity outside China had called itself the "Jesus" Religion there would be good reason for thinking that the Chinese would have claimed that their peculiar circumstances made it necessary for them to change the common usage. Surely in this land they would, at any rate, call the church by the official title and not the personal name of the "Christ." It is absolutely inconceivable to my mind that when the Chinese Christians come to know the real state of affairs they will tolerate the exact reverse of this and will allow the personal name of "Jesus" to be used without any token of respect for the buildings and members and all things connected with the Christian church.

2. "Protestants." As Protestants we do well to have a name that will both group us together and also show that we differ from the church of Rome. We do not wish to deny that Romanists as such are not Christians, though, alas! it is getting more and more necessary in China stoutly to deny that many of the actions of the Romanists are Christian actions. We have nothing to be ashamed of, but rather much to glory in, in the historical associations of the great "Protest" against Rome that was commenced in the sixteenth century and that continues to be made in this twentieth century. Still it would not be wise to burden ourselves with a name that could not be understood in China. It is worth while remembering that "Protestant" is not a negative name, but on the contrary a most positive one of "Forth-witnessing." That positive idea is excellently caught by the words 福音. That name does distinguish us from the Catholics. First, it emphasizes the relation in which we stand to the "gospels"; we not only do not like the Catholics forbid members and enquirers to read the Gospels, we require them to read and understand them; next, the two characters which make the name indicate that "sounding forth" which as God's "witnesses" we constantly do in our preaching but which the Catholics do not do. The phrase 福音教 is therefore an admirable one to indicate without any offense the common causes of difference with Rome which unite us as Protestants.

3. What about our sectarian names? If we can drop our sectarianism by all means let us drop our names. But can we thus merge ourselves into one united church? Presently we shall come to that subject under the heading of Union in Government. Meanwhile I venture to add one word to those who have not yet selected but are thinking of selecting a Chinese designation. A serious



mistake has been made by more than one society by adopting a Chinese name which, though very suitable for the Home Committee or even the missionaries, is not suitable for the Chinese converts. Most unsuitable of all seem to me to be the names of the countries from which we come. Why should a Chinaman whom we have had the joy of leading to Christ be dubbed as an Englishman, or American; Norwegian or Swede? Does not that seem to be a confirmation of the untruth that does us so much harm, viz., the statement that we preach a "foreign" religion? Again, the name of some good man of God, e.g., Luther or Wesley, with whom we missionaries have a connection that we are glad to acknowledge in languages where the connection is understood, does not seem to me to be a suitable name for a Chinese church. One would be interested to overhear the explanations of a young Christian to an outsider of the reasons for calling himself a member of the "London" Hui; or of a Chefoo convert for naming himself an "Inland" Christian.

## II. UNION IN CHURCH GOVERNMENT.

One of our English statesmen made a sound remark when he said that there was a large number of people who believed that some things could both be and not be at the same time. One meets with such people in this matter. They believe firmly that Episcopalians and Congregationalists can become entirely united and still remain both under the control of a bishop and quite independent of any outside control whatever. It is as well to rid our minds of that idea at the outset. Congregationalists and Episcopalians may unite, and after union may be all Congregationalists or all Episcopalians or neither Congregationalist nor Episcopalian, but if they unite they cannot be both Congregationalists and Episcopalians. The same thing applies to Presbyterians (of which form of church government Methodism is but a modification) and either Congregationalists or Episcopalians and to a lesser degree to other less marked forms of church polity. We cannot have union and retain our differences.

If, therefore, we have union something has to go. Some one form of church government has to survive, and the rest have to die. But why should one survive? The New Testament contains no indication whatever of which is to be the survivor. All the way along the New Testament churches there were apostles; now there are none. We are compelled by circumstances to make one of two assumptions; on the one hand, we may assume that church government needs successors to the apostles and finds them in bishops; or on the other, that it does not need them. I say both these ideas are pure assumptions; there is not a word in Scripture to indicate

which of the two ideas is the right one; the *argumentum e silentio* tells with equal force on both sides. There is then no scriptural ground for settling this question, and it is a serious matter to undertake to supply the deficiencies of Holy Scripture.

But if Scripture is silent, what of church history? That is equally impartial. Granted for fourteen centuries there was but one voice; for four centuries there have been many voices. In the fifteenth century it may have been a risky business starting off on non-episcopalian lines. In the twentieth century it is a hopeless anachronism to talk as if there was any risk in a church without a bishop. God Himself has blessed all kinds and sorts of church government. Who am I that I should tell any man to alter his form of church government so that he may join with me when God has blessed that form of government? The reverse of the question holds equally good.

But I would go a step further than this. If a body of men want to alter their polity for union's sake I am inclined to look askance at the union. Suppose the Episcopalians were to say, "For the sake of union we will not insist on episcopacy," personally I should feel they were so weak-minded that I should not care for union with them. I am sorry for the man who hasn't the sense to see that Congregationalists and Presbyterians would be equally weak-minded to give up their forms of church polity, which God has not told them to give up for the sake of mere "Union."

There was a time when there was one Holy Roman Church and one Holy Roman Empire. Both the church and the world were poorer then than now. In those days the ideas that men had of the rich "diversities of workings" that God could use were as far behind our thoughts as was the world empire of that date behind the kingdoms and states of our day. The cry of "Back to those days"—and the cry for "One denomination only" is that cry—is as hopeless and as undesirable as a cry can be.

But do I expect these divisions in heaven? No, I certainly do not. Then why speak as though they must continue on earth? Simply because, if I may speak as a Chinaman, heaven is heaven and earth is earth. Here we are in a state of probation and must continue to "see in a mirror, darkly" and to "know in part." There we shall know as also we have been known. "But now abideth faith, hope, love, these three; and the greatest of these is love. Follow after love." Can I love my brother who differs from me on these matters of church polity? The negative answer is absurd; the affirmative bears with it the corollary that union in matters of church polity is a matter that is indifferent. Every now and again as I "follow after love" differences of church polity

will sink and I shall be able to give and my brother to take an alteration in church polity; but on main questions most of us could truly decline to "take" even for self-interest. Methodism is not weaker, but the stronger for having sturdy non-connectional Congregationalists close at hand; both can bless God for help they never would have had but for a bishop whose control they will neither of them acknowledge. What a true insight into things Browning had when he wrote "lest one good custom should corrupt the world."

To-day as at the first our Great High Priest still prays "That they may be one." Is His prayer not answered? Is it true that we are not one? If our sectarianism is a necessary bar to our being one, it is true. That is a tremendous assumption for any man to make. Think of it—the great high priestly prayer is not answered—not merely not fully answered, but actually not answered. That is an assumption I cannot believe. I am sure we are one, spite of our diversities of working; so sure that I neither pray for nor have the faintest desire for the day to come when we shall not be divided in these matters. I am doing my best to develop a connectional form of church government in the Chinese churches that are associated with our Methodist work in Central China. I am glad to note that round us Episcopalianism and Congregationalism are being equally implanted into very similar gatherings of Chinese who have been brought to Christ by Episcopalians and Congregationalists. I don't know that I could love these brethren more if they all became Methodists. We are all of us limited; we can't know everybody, and we cannot love those whom we do not know like we love those whom we do; and I cannot but feel that if I had to know intimately more people who now belong to other churches, I should be obliged to know fewer of my own. I feel that it is necessary to speak out in this matter. There is a lot of talk about "Western" forms of church government and the blessing it would be if there were but one big Chinese church. I can only say that the one big church was a Western idea for a long time and it failed. I see no reason whatever why it should succeed in China. The man who teaches that you cannot love if you differ, is not teaching as good truth as the man who teaches that you can. Happy indeed is the man who by his whole bearing towards missionaries and members of other churches shows that questions of polity have nothing to do with "that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before" God.

*Shall We Still Send Missionaries to China?*

BY CHARLES DENBY,

*Former United States Minister to China.*

THE question whether Christian mission work should be still carried on in China is now being argued in many places in the United States. It has invaded religious circles, and the negative of this proposition has found advocates in the churches themselves. It is asserted that the Chinese have an ancient religion of their own, and that they have a right to cherish it, and that outsiders should not interfere with its cult. It is stated, also, that China has its own civilization, which is suitable to its people, that it has endured for centuries, and that it is presumptuous for the foreigner to attempt to supplant it by the civilization of the Western peoples. An argument against mission work is drawn, also, from the occurrence of the Boxer riots in 1900. It has been claimed that they have demonstrated that the missionaries have accomplished nothing.

In undertaking to present some reasons why the prosecution of mission work should be continued in China, the writer will not discuss the religious side of the subject. Such discussion may properly be left to the clergy of the country, who are vastly more competent to handle it than laymen are. It is conceded that to the missionary the supreme object and purpose of his labors is to save souls. To this end all his efforts are directed, but for its accomplishment he uses all suitable temporal means. To him the educational labors, the introduction and the practice of foreign medical and surgical methods, and benevolence, and charity, are means to an end; but in themselves they are all useful and praiseworthy. If men could be found, who, without the spur of the enthusiasm born of religion, would devote their lives at the risk of martyrdom to doing good, then all religious inculcation might be dispensed with. Such men have never existed in any considerable number. The spur to effort which involves expatriation, suffering, and probably death, either from sickness or violence, is found only in the heart which is stirred by religious devotion and by the belief in future rewards.

If then the cultivated Christian West is to assist the ignorant and superstitious East to mental, moral, and physical improvement, such assistance must be rendered by missionaries, or by religious societies. In this light all governments have looked at this subject. No government in the world has failed to appreciate the civil and

commercial advantages which have accrued from mission work, and all governments have protected and encouraged their citizens who have gone abroad to engage in it. England does this in India, China, and all its colonies.

Two of the most astute nations of the world—France and Germany—are conspicuous in their protection of Christian workers in China. Irreligious France, which expels religious societies from her borders, nevertheless extends her *egis* over these same societies in China. She has done this consistently and continuously under the monarchy, the empire, and the three republics, and she has been repaid by the absolute devotion of her nationals in China and by the spread of her national influence. Until recently she has assumed the special protection of all Catholics in the east, as well as the far east. After the Franco-Prussian war the German Emperor realized that a subtle influence was escaping him, and he ordered that German Catholics in China should be protected by his own Minister at Peking, and should no more apply to the French legation on any matter. The present Emperor has been particularly energetic in this regard.

#### THE CIVIL RIGHTS OF MISSIONARIES.

Our own country has never failed to realize that its citizens who devote themselves to religious work are entitled to as much protection as are our merchants or mariners, and we have availed ourselves, under the favored nation clause in the treaties, of every privilege which has been granted by China to European missionaries. For instance, under that clause we claim that our missionaries have the right to settle anywhere in the interior, and under a French convention we insist that they may buy land and occupy it without first procuring the permission of the authorities.

In treating the general question whether the circumstances and conditions existing in China warrant our sending religious teachers to instruct her people, I propose, rather than to write an argument, to state the facts and let the reader, after considering them, determine for himself what it is right and proper and desirable to do. Let us look then at the actual condition of the Chinese as it appears to one who resided thirteen years among them. Let us first give honestly, fairly and truly the most favorable view that can be presented of Chinese habits, customs and progress, and then the reverse picture, and let the reader come to his own conclusion as to what our duty is in the premises.

## CHINA'S PAST ACHIEVEMENTS.

The authentic history of China dates back 6,000 years.\* The beginning of its civilization is lost in obscurity. The Chinese invented gunpowder and printing and discovered the compass. Suspension bridges have existed in China for centuries. Marco Polo writing in the thirteenth century speaks of Chinese four-masted ships with water-tight compartments—something we claim to have invented. China has the longest canal in the world. She has used natural gas for centuries; the wells are found in Szechuen. There are salt wells near them, and the only use made of the gas is to evaporate salt. The brine is carried in bamboo pipes to the jets of gas and evaporated in iron pans. This gas has given out in some parts of our country—notably in Indiana—but owing to the slight use made of it, it will probably last forever in China.

By the common consent of all the boards of trade the Chinese merchant ranks among the most honest traders in the world. Mr. Cameron, who is now the manager of the great Hongkong and Shanghai Banking Association at London, was formerly for many years manager of the branch at Shanghai. On leaving China he made at a public dinner, which was given in his honor, the statement that the Bank had had dealings of hundreds of millions of pounds sterling with the Chinese, and never had lost a penny. This is high praise, and it is corroborated by the business men in all the principal marts of trade.

The Chinese are noted for their artistic work in ivory, bronze, and cloisonné. They make the finest embroideries. Canton is a vast bazaar, where black-wood furniture, fit for the use of kings, and silks, satins, and velvets for the wear of queens, are manufactured. A postal system existed for centuries in China which did its work well. It was operated by private companies. Letters were sent by it to any part of China, and their delivery was guaranteed. In late years the Imperial Maritime Customs conveyed letters to and from the treaty ports, and recently a governmental system has been established, and China has become a member of the Postal Union.

## DEMOCRATIC CUSTOMS.

While China is as autocratic as Russia, she is also in practice very democratic. All titles lapse after the fourth generation. The single exception to this rule is the dukedom of Confucius, and the present duke enjoys all the emoluments and privileges granted

[\* We fear it is impossible to substantiate this statement. Ed. RECORDER.]



to his great ancestor. He is the seventy-seventh lineal descendant of Confucius. Magistrates are often denounced by the people and cuffed, and pulled from their official seats. Sometimes their official boots are pulled off, which is the acme of insult. When the magistrate complains of the treatment of the people, he is told that if he cannot get along with them, he had better retire, and he does retire. Even the gods are subject to popular displeasure. Sometimes they are lashed with whips when great rains supervene, and in cases of excessive draught they are put out in the sun that they may see for themselves how hot it is.

There have been competitive examinations of students in China for centuries. As you pass along the coast of China you see towers here and there in the villages, and you are told that these were erected in honor of a student who passed the final examinations at Peking. At Nanking you are shown an Imperial temple surrounded by a wall, whose main gate never opens except for a graduate, and the townsmen tell you with pride that it has opened several times for students who lived at Nanking.

The Chinese have more books than any people in the world. At Peking there are many blocks of stores which are devoted to the sale of books. In the Hanlin Library there was one work which comprised 23,637 volumes. The Boxers conceived the idea that the burning of this priceless library would create so much smoke that the foreigners would be driven out of the British Legation. They accordingly set it afire, but the wind changed, and no harm was done to the garrison.

All forms of taxation and all theories of agrarianism have been tried in China. Irredeemable money was issued centuries ago. As far back as two thousand years before the Christian era the theory of depositing goods in a government warehouse and receiving bonds calling for two per cent. interest was tried in China. Two or three decades ago a political party in this country advocated this identical practice.

The Chinese are said to have invented the bill of exchange. They are old and experienced bankers. Besides the foreign banks, such as the Hongkong and Shanghai Banking Corporation, the Chartered Bank of India, Australia and China, the Yokohama Specie Bank, the Russo-Chinese Bank, and others, there are four hundred native banks at Peking.

We white people imagine that we alone are charitable, but this is a mistake. The Chinese give largely in charity. There are many benevolent societies for the support of widows and orphans, for securing insurance, and for providing for the poor. The Emperor



gives to every beggar in Peking a coat during the winter, and public kitchens supply the poor with food. Wealthy Chinamen often make large charitable donations.

#### THE DARK SIDE OF THE PICTURE.

It will be conceded, I think, that the foregoing is a fair picture of Chinese life, though it is necessarily brief. Let us look at the reverse picture.

The Chinese are ignorant and superstitious. Men of all ranks and conditions are governed by *fung shui*, a geomantic principle which is thoroughly elucidated by the great imperial almanac which fixes lucky days for every private or official act. At Peking no two houses are on the same line, each one is set farther back or forward than its neighbor. The reason for this peculiarity is that the evil spirits cannot turn a corner, and so when they start on a straight line they go out into space and are lost. On the ridges of all the houses little clay dogs are put with wide open mouths to catch the evil spirits as they fly. At the eclipse of the moon the whole population turns out beating gongs and tin pans in order to drive away the yellow dog which is eating up that luminary.

Even in courtship and marriage, necromancy governs all the proceedings. When a Chinese father concludes that his son is old enough to marry he employs an intermediary to arrange the preliminaries. This person discovers an apparently suitable girl. The first thing done is to learn the natal days of the parties. If the girl is born for instance on the day dedicated to the goose, and the boy on that of the fox, negotiations are terminated. Such a union would be unlucky, because the fox from time immemorial has eaten up the goose. Should, however, the respective days prove favorable the horoscope of the parties is cast, and, if desirable results are obtained, the preparations for the marriage proceed. On the wedding day the bride is borne in a red sedan chair to the house of the bridegroom. To make assurance doubly sure, she is covered up in a cloak and hat, and the door of the chair is locked; the best man carrying the key. In the procession in which the bridal presents are conveyed—which in that country as in ours accompany holy matrimony—a roast pig is carried in front. It is believed that the evil spirits will fasten on the pig and leave the bride alone.

Infanticide is common in China. During my stay at Peking a wagon went around every morning to gather the bodies of dead female infants, which were taken outside of the city and thrown into a ditch. Mining is opposed in China, because it is believed that underneath the hills a dragon sleeps, which if it is

disturbed, will destroy the world. It is said that the great Trans-Siberian road was deflected a considerable distance from its course to avoid going near a graveyard. On the subject of protecting graves from desecration the Chinese are very sensitive. Superstition is common to all classes. A few years ago the boatmen at Tientsin found a wretched little water snake in the Peiho River, which they carried to the temple of the water god and proclaimed that it was itself that deity. All the people went to worship it, and among them went the great Li Hung-chang. Li was asked one day if he really believed that the snake was the water god, and he answered that whether he did or not, the people did, and it was best to humor them.

Many riots have originated in China from the absurd charge that the missionaries secure the custody of children for the purpose of killing them and making medicine out of their eyes. When the diplomatic corps represented to the Tsung-li Yamén the ridiculousness of such an accusation we were astonished to find that several members of that august body declared that they had always believed that the charge was true.

#### WOMAN'S BONDAGE.

The condition of women, which is usually a fair test of civilization, is bad. Until a woman becomes the mother of a male child she is taken no account of. After that event she is honored and respected. Little attention is paid to female education, because the women cannot hold office, which is the ambition of every Chinese boy. Slavery exists all over China, and girls are continually sold by their parents. Polygamy also exists. Wealthy Chinamen always have three or four wives. I was introduced once by a husband to Madam Howqua number one, Madam Howqua number two and Madam Howqua number three; these identical words being used.

#### BARBAROUS PUNISHMENTS.

The judicial system of China is one of torture. It is the theory of the administration of criminal law that the accused must always confess his guilt before conviction. The Chinese judges examine into the case before trial, and when they are satisfied—as they usually are—that the accused is guilty, they force him by torture to confess. The prisoner is brought before the magistrate and required to kneel on the bare floor. He is then interrogated. If he denies his guilt, he may be beaten with the large bamboo—a stick three feet long and two inches thick—receiving, it may be, hundreds of blows. Or he may be beaten with the small bamboo,

which is chiefly used to strike the face and head. Or he may be suspended by his queue to a post; his feet barely touching the ground. Or a heavy log may be put across the calves of his legs as he kneels, which is see-sawed by a man on either end. This is said to be a terrible punishment. Other tortures are inflicted. After the prisoner confesses—as he usually does—he may be sentenced to have his head cut off, or he may be suspended in a cage in the sun until he dies, or he may be burned in oil, or sawn asunder, or cut to pieces by the terrible *ling chi* process, in which the various parts of the body are cut off one by one until only the bleeding trunk remains.

As we understand corruption, the corruption of the government of China is widespread—in fact universal. Li Hung-chang always had a man employed at Peking whose sole business it was to give money to thirty officials three times a year. The members of the Tsung-li Yamên—Foreign Office—received for their services Taels 1,000 per annum; in our money now about \$520. It was well known, however, that these distinguished gentlemen received large sums of money from the appointees to office. The lowest amount received was Taels 30,000, while the president enjoyed an income of Taels 250,000.

The administration of military affairs during my stay in China was very corrupt. It was openly charged that names of widows, children, and dead people, were carried on the army rolls and wages for them were paid to the colonels of regiments. During the Japanese-Chinese war the most astonishing frauds were discovered. In some instances the shells furnished to the artillery were found to be filled with sand.

It is safe to say that no governmental contract is made without payment of a bribe. A friend of mine who was making a contract to sell coal to the government was told to put in twenty-five thousand tons which were not to be delivered, but the price, nevertheless, was to be collected and the money paid to the agent. He refused to commit this fraud, and lost the contract. I myself saw a curious act of fraud. Once going up the Peiho River we passed about seventy junks which were anchored, and aboard them all men were engaged in drawing water from the river and emptying it into the holds. I inquired what this curious process meant, and was told that the junks were laden with tribute rice, and that wet rice weighed more than dry rice, and the men were watering it in order to increase their charges for freight. In all ranks of life "squeezing" is legitimate in China. Everybody retains some part of all money which passes through his hands. The servants in every house charge a percentage on every article that is brought to it.

A dealer in a Chinese city will ask his customer if he intends to take his purchase home, or if he wishes it sent to him. In the latter case the merchant must charge ten per cent. in addition to the price, because the gate keeper will make him pay so much before the goods can be delivered.

Very small salaries are paid in China, and the pay of the officials is eked out by robbing the State and oppressing the people. The Hoppo (treasurer) at Canton takes out of the public funds every year Taels 300,000. It is publicly known that he does this, and it is considered legitimate. During my day the practice at Peking was to require every distinguished visitor to pay large sums—as much as Taels 20,000—before he could enter the city. I might cite many more examples of official corruption, but let these suffice.

Do not the riots of 1900 of themselves furnish a conclusive argument that China needs regeneration? In no other civilized country would it have been possible to raise an enormous force to attack and destroy the ambassadors and their suites at the seat of government. It is well known that the Chinese government lent itself to the Boxer movement, and that the men who fought the foreigners at Tientsin, on the way to Peking, and at that city, were government troops. The forty guns which played on Tientsin were worked by the Talu troops. Deceived by mystic arts, the Empress lent herself to the movement against the foreigners, and did not raise a hand to stop the slaughter. In fact China declared war against all the world, including the United States, which had refused to join in the bombardment of the Taku forts.

From the Boxer uprising there is attempted to be drawn the conclusion that missionary efforts in China have proved useless and unavailing. The candid student of events will come to an opposite conclusion. There were three thousand Chinese in the British legation during the riots, whose labor and devotion saved the lives of the beleaguered foreigners. They did the manual work, built the barricades, and fought on the moat and the wall. Cheerfully they labored, and freely many of them died in defense of their benefactors.

#### HEROISM OF CHINESE CHRISTIANS.

At the Peitang another wonderful exhibition of devotion to Christianity and to its expounders was furnished. The Peitang is the great Catholic cathedral. It is located in the "Imperial City," under the walls of the "Forbidden City." In May, 1900, there were at the cathedral only thirty-five monks of the order of St. Francis, and as many nuns of that of St. Vincent. In June twenty French marines and ten Italian joined these feeble occupants of an

enclosure which was two thousand feet in circumference. The Boxers came in countless numbers. They kept up a ceaseless musketry and artillery attack. They mined the buildings. They threw letters into the enclosure, where 3,200 Chinese converts were gathered, promising immunity to all who deserted the missionaries. The attack went on during June and July. The besieged people were reduced to an allowance of two ounces of rice per day, and the eating of dogs and the bark of trees, for subsistence. During all this terrible time not one Chinese, though many were killed, proved false to his duty.

Well might Senator Quay move the Senate that these men might, without restriction, come to the United States. Here in one city were found 6,200 converts who put in peril all that men hold dear in defense of the men and the women who had taught them Christianity. Among Protestants there are 100,000 such converts in China, and more than 500,000 Catholics.

There are about twelve hundred American missionaries in China. For three-quarters of a century these men and their predecessors have labored to carry our prestige, our language, and our commerce into China. They have borne every species of suffering, and they count many martyrs on their lists. Their labors have been of immense benefit to us, no less than the Chinese. The "flowery flag" is known and respected in China. They are faithful promoters of all American interests. They have served us as interpreters, geographers, and historians. They have blazed the way for our trade. Regardless of peril they have gone into the interior, and the drummer has followed on behind, and foreign trade has begun. From their modest dwellings has emanated the light of modern civilization. As citizens they are entitled to as many and as great rights as any other class of our people. As unselfish, self-sacrificing benefactors of humanity they deserve our assistance and support.

If we turn them adrift our national fame will be dimmed. It cannot be doubted that by the disappearance of the missionary our commerce would greatly suffer and our diplomacy would lose its chief support. The labors of the missionary constitute some compensation to the Chinese for the wrongs done them by foreign powers. Conscience, after all that is said, rules the world, and its voice speaks through the missionaries in favor of justice and of right.

When Sir Robert Hart was asked what was the remedy for the prevention of riots in China he said that it was either partition, or the conversion of the people to Christianity. It is presumed that all Americans will favor the latter alternative!

—Christendom.

*Fusion and Expansion.*

"Divide that we may conquer, scatter that we may increase,  
separate that we may compass."

CHINA'S great sage Confucius was ever looking into the past. His successors are the students, who are the government of China. They, generally speaking, are doing the same. He invented nothing fresh, neither do they. The great world-powers have long since risen and fallen into decay. China, like the brook, "goes on for ever." Being shut in by sea, desert, and mountains led her to think of those without as "barbarians" and, as such, her "tributaries." "Her exclusiveness kept her ignorant, her ignorance kept her self-satisfied, her self-satisfaction kept her conservative." She is much this to-day.

"The Chinese must be a great factor." They are one-fourth of the earth's millions. Plant them where you will, while others succumb they thrive and multiply. Famine, war, and plague have worked terrible havoc within her borders; yet ere long their places are filled by new arrivals, who seem to have sprung out of the very ground. This enormous concourse of people once *awake*, no nation or nations can afford to despise them as now. The change will not be yet. Her rivers need to be made navigable, her railways extended, her roads made a little more decent than at present for travelling. The Imperial Post is doing a good work, but is hampered in its usefulness by the above. Time is being taken into account; vide the sale of watches and clocks, the increased number of night boats, by no means for the foreigner's convenience alone. Her soldiers now, in parts, march to drill to the strain of drum and bugle bands, with rifles and sidearms, as her more enlightened neighbours. Japan has arisen and *taken her place*, China may arise and take her place.

I was much struck when in Chang-sha to see a women's college. The subjects taught could not be ascertained. The head teacher is the daughter of the celebrated Chao, who now lies or did lie in prison in Chang-sha for putting forth anti-foreign literature of a virulent type. The Japanese Tung Wen College in Shanghai is now training over a hundred students from Tokio university to become professors in Chinese colleges.

"Abundance of raw material, and exhaustless supply of cheap labour," with *no official hindrance*; what should hinder the growth of the factories on the Yangtze?

Can we not, as the merchant does, look on these things and this people and in them see a wonderful field of "Expansion?"



We have seen great changes in evangelistic operations in China since she first reluctantly opened her doors to the messengers of the cross of Christ. But the very fact of many advocating new and radical reforms in methods of operation reveals the fact that a need is felt. We are extremely grateful to Dr. Richard for his paper in the RECORDER of January, 1903. He seems there in Part 2, sub-div. six, to make most valuable suggestions. We do well to ponder and pray over them.

China is an enormous field for evangelistic labours. Yet after so many years and a large staff are we in the best place to reach these masses of humanity? We look at some well-known places such as Hankow, Canton, Chang-sha, and others—well-known to all or most readers. In the past it seems to have been an absolute necessity to make certain places bases for each and every mission which came to China. The intention was undoubtedly to work out from these places into the regions beyond. Yet on examination we find in several cases that unless work has been opened at another centre of that district such has not been the case; rather have the efforts been confined to a very small area indeed. In some cases the workers *have* reached out in *all* directions, and we find it not an uncommon thing when they are going to visit their stations, to meet quite a number of others with a like purpose going over the same ground. Whereas one or two men could work all these out-stations, having to go to his own in any case.

In no place in China, I am bold to say, are the halls or workers too many for the people they are destined to reach. It is the point of the excessive number of agencies we need to enquire into. The main cause is our "unhappy divisions." It is hardly worth dilating on that fact, it is patent to all. Is it not "Fusion" on the part of those who differ but little in matters of faith and practise? We long to see this which would draw from congested areas and strengthen the hands of those who are longing to man strategical points. Others having few members could work to far greater advantage, if more concentrated. Other missions having but units, in the event of the evacuation of outlying stations of the former, could be provided with fields of labour, where at present they feel—or it appears so—they cannot with their limited forces go into hitherto unoccupied or unworked fields. Again, with new methods by the rising generation—whether wise or unwise, time will show. they deserve a trial and sympathy—is it necessary to weaken older established missions by sending a worker to take charge? Experience says No.

"Our chief centres where theirs are, and our ecclesiastical divisions as theirs—county for county, prefect for prefect, province for province." Dr. Richard gives us a grand thought. It cannot



be acted upon immediately, but that has not given consent to set it aside altogether. Many with whom the writer has conversed in these so-called congested areas, have expressed themselves very warmly on the subject of change, but at the same time expressed their objections. Some are as follows: They have already put down a plant, large or small as the case may be. Some one suggested "if real self-denial were present and the desire to co-operate were uppermost, the disposal of such plant would be no great difficulty in the Yangtze ports at any rate, with so many foreigners coming into residence."

Another was the capacity of various workers. For instance, one layman was pastor of some thirty odd preaching-halls. Yet as some of them had hardly been visited, it was not a good example upon which to raise an objection.

A new mission starting new work, but by reason of its numbers needing to be attached to its parent committee a long distance; thus necessitating a long absence from the station to whoever attended Conference. A very serious objection to "Expansion," not always to be avoided.

Taking hasty visits over wide areas. Whilst this is necessary for Bible Societies, many thought it better to concentrate the same amount of energy on their own special field with constantly repeated visits.

Then the fact of missions in these congested areas needing forwarding agents. It generally falls to the lot of an ordained man, and if he should chance to be secretary, most of his time is taken up with the former instead of the latter. Little other work can be undertaken by such an one.

To meet these objections is not easy. One merely suggests a few thoughts. Plant, if only preaching-halls, could be put under a local governing body, giving them one common name. Take for instance the example of the missions and the Union Hall at the time of the Osaka Exhibition in Japan.

The difficulty of forwarding agent has been settled by one mission in China, by establishing business centres at many points. Could not their plan be followed? By co-operation with those missions who already have these agents, possibly a dozen more such would be quite sufficient. Let volunteers be called for.

If our more perfect co-operation in the field can produce the following results, our time will not have been spent in vain in working, praying, and hastening that day.

1. Our churches, colleges, etc., will be more wisely located.
2. The healthy development of the Protestant faith and the day of self-support, propagation, and government will be hastened.

3. There is the possibility of increased influence and more generous support from home.

4. A greater tendency to influence public men.

5. An united front to a greater proportion of the heathen than at present.

6. Last but by no means least. We as workers would most assuredly enjoy greater peace of mind. The day would be hastened when every prefecture would have at least a hall where those who were desirous of hearing the truth might go. Yun-nan, Kuei-chou, Kan-suh, Kuangsi, and the interior would soon cease to cry out for workers as now, though they would never cry "Enough."

Might I, in closing, recommend the reading up of this subject in the Report of Ecum. Conf., New York, Vol. 1, pages 233-277.

I have to apologise to the author for some extracts from "Expansion."

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### *Some Present-day Hindrances and Difficulties in Our Mission Work.*

BY REV. J. C. GARRITT.

WE need as missionaries to open wide our eyes to the fact that the difficulties which oppose us in our work must, in the nature of the case, grow greater and more complex as the years pass on. The day of the quiet, uninterrupted work of the study, the tiresome and uncomfortable but self-directed book-selling or preaching campaign.—the day when a responsibility could be shouldered or refused at will, has passed by. Also, the day when one or two missionaries in a district could have everything their own way, as to methods, the use or otherwise of men, etc., has passed; and either stations, or missions, or committees, with or without tried Chinese helpers, set upon our methods and perhaps upon us! I do not lament the old days; but I fear there is a certain difficulty for many who have been on the field for a longer time, in adjusting themselves to new conditions; and a similar difficulty for newer missionaries in understanding the conditions which have passed away, and will soon be "ancient history." It is with the desire of interpreting some of the present difficulties and dangers which beset our work, that I have consented to prepare this paper. I am but too conscious that, after all, it is but a partial and superficial statement of the difficulties which assail us in this locality; much more then shall I fail in touching the hindrances to the work throughout the Empire. But if we get some suggestions, and have a general exchange of views on the

subject, it will be to the advantage of us all. Meanwhile, the only proper way to meet difficulties of any kind is with a bold front, with such foresight as is possible to us, with unwearied purpose to conquer all, and, most important, with invincible faith in Christ and His promises.

It will be convenient to separate the topics to be discussed under two heads; first, difficulties relating particularly to the missionary himself, and second, those bearing more directly upon the work.

#### I. Hindrances or Difficulties having to do with the Missionary.

1.—The first of these hindrances I shall mention, is a grave lack of continuity in methods of work. This has to do immediately with the missionary himself, because it arises out of the frequent though unavoidable change of personnel in our force. We may not like the extreme form of continuity and obedience to a central will which characterizes the Jesuits, or other societies within the Roman Church. But we Protestants go far to the other extreme; and the work which one man may have built upon special lines for years, and on a good method, may be overthrown or changed in its plan and purpose by his successor, and no one can interfere.\* Even in missions with a strong central authority there is a serious lack of continuity in policy. It is quite time now that we should be able to formulate policies for the various branches of our work. One man cannot be as wise as a body of men; and the Protestant tenet of rights of individual conscience does not warrant us in "doing every man what is right in his own eyes." That is an extreme of the doctrine of liberty now so precious to the Anglo-Saxon, which, running into license, is bringing its own punishment in more fields than one. The old doctrine of the "Divine right of Kings" is now exploded. When shall we see the ultra-emphasized doctrine of the divine right of the Individual to "run himself" irrespective of others, also exploded? Let us seek to have more clearly formed plans and more continuity in carrying them out through the years. To this end we need more care in the appointment of men to fields of work, putting them at that for which they are better fitted; and not allowing them to be responsible for the carrying on of work, or to have a voice in its direction, for several years, i. e., till they are acquainted with the field, its conditions, the language, and the reasons underlying the mission policy. I do not advocate the running of missions by a clique, or a "set of old fogies," or anything

\* The one-man power in mission work has done much harm. A man is said to "work well by himself," and yet not work harmoniously with others; but what story should we hear from the natives over (not *with*) whom he has worked?

of that kind. But even that may be preferable to having a mission all at sea in its policy and methods, and subject to sweeping changes in any of its stations at the will of men not yet thoroughly acquainted with the field. Per contra, the lack of continuity of which I speak is sometimes seen in a too close adherence to precedents. For example, plans may have been made looking toward self-support, or some other desirable end, but at some time, through a change of workers, the plan is held in abeyance for a time, and lo, what was at first a step toward a better state of things becomes a stereotyped "lao kwe-kyü." Our whole work is in danger if we do not exert ourselves to the utmost in the formulation of the wisest possible plans, and then so arrange that these plans, with only the most necessary modification, be carried out through the coming years.

2.—A second grave difficulty is that of not knowing how to "use men" (用人). By this I mean not only the difficulty of finding men fit for use in responsible positions, or of fitting them for such positions, but even more the difficulty of putting men where they will bring out the best that is in them. It is not nearly so difficult for a mission to place its foreign workers in the stations or the kind of work for which they are especially fitted, though even here mistakes are not unheard of; but to perceive the aptitudes of our Chinese helpers and put them where they will be of the most use,—this is a kind of ability which is woefully lacking among us. We cannot here go into the question of the relation between the foreign missionary and the Chinese worker. Suffice it to say that those Chinese who stand on the outside of the circle, whether really outsiders, or those who have been in mission employ but have attained self-support, see the propriety of the mission using men where and how it will, so long as they are willing to take their support from it. But it is just here that some of our best equipped missionaries seem to fail and to incur the criticism of the natives. They say: "Da dzai siao yong," or "Siao dzai da yong" (大才小用, 小才大用), and feel that we imperil the work by misuse of men. We should look at the employment of men from the standpoint of the men employed. We want, without at all catering to their selfish or short-sighted views of things, still to use them in work for which they are fitted, with methods with which they are in hearty accord, and giving such incentives as shall keep them fresh and happy in their work. We need to learn the golden mean—ah, who has learned it—of trusting our workers just as implicitly as we should, and yet not expect too much of them. It is easy to lay more responsibility of certain kinds on a man than he can bear. It must sometimes be laid at the mission-

ary's door, when a servant thieves from him; because opportunities for thieving were thoughtlessly placed before the man, which, though they might not be thought of as a temptation by the foreigner, are yet too strong to be resisted by the weaker brother. Why not carry the same argument to the case of our helpers? When a helper fails us at an unexpected point, let us examine our own dealings with him, and see how far our own mistakes may have contributed to his fall. Let us put on our native brethren no heavier burden than they are able to bear. The art of being able to use and direct a number of workers, with firm yet gentle hand, securing to them their own self-respect, not catering to worldly aims in them, and yet making it possible for them to realize the comfort of working with an outlook in the future and real joy in the present,—this is an art greatly to be coveted, and zealously to be sought after. An initial hindrance to our work is the scarcity of this ability among us.

3.—But as we enter the subject further, the difficulties thicken. After all is said, however, strained conditions may become between a man and his helpers if they are men he has trained, or his juniors, the Chinese sense of duty or obligation to superiors will be a strong bond, and the missionary will scarcely find his rule disputed. But a new missionary comes out and takes up the work laid down by his predecessor. Now it is a failing not of the Chinese but of mankind, to draw comparisons; a foreign clerk in a Shanghai Hong, when a new *tai-pan* takes him in hand, is just as ready to criticise and compare as is the Chinese compradore. It is therefore to be expected that the missionary new-comer will be watched, and even tested at sundry points, by the Chinese helpers at his station. Now, if some of these men have been working longer than the new missionary has lived, and were carrying responsibility in the work while the new missionary was an infant in arms,—will it be strange if the newly-arrived finds these men a little disinclined to take orders from him? This is a condition of things which is increasingly a difficulty, and the difficulty must, in the nature of things, grow with the passage of years, if we are to continue in the position of disbursers of funds to the church,—the relation of employers and employed. In such a case as I have supposed, there is no help from the Chinese sense of duty to superiors; for really, why is not the gray-haired Chinese preacher, who has borne the heat and burden of the day, the superior of the young missionary tyro, full of theories and enthusiasm, but without the experience to grapple with a single question which meets him when he lands in China? You may convince me of the foreigner's superiority; but nothing but time and a lot of

vicissitudes will convince the native, and that only perhaps against his will. Our position is an abnormal one; and results from the fact that we disburse funds for the home Church. Were it not for that, we would not think of saying that a newly-arrived man from home had any right to place or displace men long in the work. How great, then, is our need of charity, a deep trust in those who through years of service have earned the right to our trust, and such tact and magnetism in oversight of their work, as shall win them to a willing acquiescence in our position. It must be fitness to take the lead, and not the mere fact of our being from the West, which gives us the leadership of the native Church.\*

4.—A fourth hindrance, which is much felt in our work at present, is the lack of mutual understanding between missions or workers in the same field. I do not mean friction between the missionaries themselves; for there is, in most of the fields, a very great harmony and brotherly love between the foreign workers; and at the least there is great forbearance shown by all. But the friction exists among the Christians and the native workers. Where fields of work are quite distinct, this friction is at the minimum. But where workers are side by side in the same hsien, or town, jealousy invidious comparisons of methods or of workers, playing off the one mission against the other, and a dozen other bad results are sure to follow. We all need more grace, so as to keep out of other people's territory, even when we know they are not doing all they might or ought for the region where we seem led to go. In nine times out of ten, when we are invited to go where others are already at work, the motives actuating the natives who invite us are mixed up with spite, or jealousy, or unfounded distrust of those already on the field. In short, while I do not wish to magnify this particular difficulty of our work, and while I certainly do not want to give the idea that there is not brotherly love between Christians of various missions in the same city, yet I do think that greater harmony is possible in a large city, like Shanghai or Ningpo or Hangchow, than can be hoped for in a small field; and we need to be more careful in the spreading out of our work, not to duplicate forces in country fields.

The effects of this difficulty may not have been felt by all of you. But it is very real. Who of you has not been talked to as long as you could be persuaded to listen, by your helpers or Christians as to how that other mission, or its foreign or at least Chinese workers, have acted in this or that matter? Who of us has not

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\*I may remark that the same difficulty assails the Chinese pastors in their oversight of Churches. The membership are sometimes quite insubordinate even to a pastor of years' standing, and especially so to a young or new pastor.

realized, especially since the failure of the Boxer attempts, and the resulting enhancement of the foreign prestige in the eyes of the Chinese at large, the desire of many Chinese to find which one of the foreigners he can "work" to the greatest advantage, and get him to enter their villages and reap a large harvest of ready-made converts? These and a dozen other forms of the difficulty are growing more pressing every day. As was pointed out last year at this conference, it has happened more than once that a man, actually punished by the official for having pretended to be a convert in connection with one mission, has succeeded in hiding behind another Protestant mission, so as to become unassailable, or practically so, by the officials. This hindrance to our work certainly needs to be ventilated, and effective measures taken for a policy of mutual exchange of church news, and oneness of method in our work. Brethren of different missions, we must work alike, presenting a united front to the heathen, recognize each others' membership and discipline, and arrange for certification of membership, etc., or, we must keep out of each others' fields. We must work together if we work in the same field; otherwise we shall help the enemy to sow tares.

II.—But let us turn, in the second place, to the difficulties which assail our work, or the Church in its growth. I will mention five hindrances or dangers which appear to me to be of importance; but others will occur to each of you from your own experience

1.—I believe the capital hindrance to work in this part of China to be the almost invincible prejudice against the foreigner and his message. This is no new statement; but the reality of the obstacle is forced upon one's notice now and again with a new emphasis. The lies put forth about foreigners at the first by the officials; the natural disposition of the Chinese, from their isolated position, to look with both contempt and suspicion upon every outsider; the harmful effects of the godless side of Western civilization; the utilitarian view taken by Chinese, that understands commercial foreigners while it hates them, but can neither understand nor brook the preacher of the Gospel; the increased desire for the comforts and external benefits of civilization, coupled with a secret chafing at having to take lessons from the hated foreigner; the widespread stories, malicious or mischievous, regarding foreigners, told to those so credulous in all of which they are ignorant; the sort of cased respectability of the middle classes, which, while not indulging in the curses or vilifying of foreigners which the vulgar so freely bestow, yet secretly considers them well deserved, and is careful to maintain distance from the vilified persons; the fact that



so many come to the foreigner with axes to grind, from the scholar with his desire for Western knowledge, to the frightened bully with his desire for Western backing in the Yamèn, causing men of self-respect still to hold aloof from real study of the Gospel; the modified prejudice in the minds of many, which, while not active in opposition to Christianity, is supremely indifferent to it and the preacher of it; these and other marks show how great the prejudice of the masses against us has been. This, I am convinced, is the great reason of all for the comparatively slow advance of Christianity in this part of China. Special causes have worked in some localities, north and south, to remove these prejudices; and in some parts they have never existed in such force as here. This fact emphasizes the need for using every means possible for the breaking down of such a prejudice, and gaining that hearing for the message of Christ which has, up to the present, been denied us by the masses. Probably the most important form which this prejudice has taken of late, is the belief that foreigners aid or, at least, countenance their converts in the carrying of lawsuits through the Yamèns, or in the business of private settlement of disputes. If we can only practically demonstrate to the public that we are not in that business, we shall have overcome one very serious obstacle to our work. This is but one form, however, of the hydra-headed monster of Prejudice which closes men's minds and hearts to our message. It needs to be reckoned with and intelligently opposed. Every careless or wilful wound to Chinese susceptibilities, or unnecessary crossing of Chinese superstitions, retards our own work and increases the dead wall of opposition on the part of this people. We must no longer ignore the difficulty, expecting it to cure itself; we must take effective measures to overcome the prejudice of the people. And especially we need to guard against what is now in the air,—a deepening of the race-prejudice, or a recrudescence of it, on the part of our native helpers and Christians. This point, which is important enough to justify closer attention, we will, however, pass by at this time.

2.—This leads me to emphasize another difficulty which stands in our way, and one which we are not grappling as we should. This is the almost impossibility of reaching the masses. Through all the past, mission work in China has practically been the pushing of our work along the line of least resistance. It has not been true, as is supposed by some, that missionaries have only been willing to work among a certain class. But it is true, that finding the way closed toward certain classes, and more or less open in other directions, we have entered the open doors. In a land with such teeming millions, more than our slender force of workers could ever hope to

cope with, what more proper than to follow where the Lord seemed to lead and do the possible instead of attempting hopeless tasks?

But we should now begin to recognize the fact that we have reached a new stage in our work. There are few parts of the field which have not been to some extent exploited; and, particularly in provinces like Kiangsu and Cheh-kiang, the present need is not so much wide itinerating, hasty touching of villages and towns here and there, the general seed-sowing beside all waters, but rather, a hand-to-hand encounter with every man we can reach. I believe it is a mistake for us today to attempt a wide work, which we can tabulate in our statistics as covering so many *fus* and so many *hsiens*, with so many out-stations, etc. and so diffuse ourselves that we cannot much influence any one. On the contrary, the time has come when it is possible and our bounden duty to pay more attention to the individual, and particularize our work. Let us do thorough work in the evangelizing of each county or township which we have entered; and reach the families and individuals in each of these smaller fields. Let us be sure we are giving the proper training to the enquirers and Christians whom we have, and not be led out into wider and wider fields of inefficient evangelization. I feel that our helpers are making a great mistake right here; and perhaps we have taught it to them. They have the same reluctance and sense of inability to work with individuals which many Christians at home confess to. They will work about here and there, talking at random, and giving time to those who are interested; but they lack ability to interest individuals, to tactfully embrace opportunities for reaching souls, for getting people waked up to their souls' needs. Let us not try merely to meet those who are already seeking after God if haply they may find Him, but take aggressive means to bring every man and woman in our field to face the question of their soul's condition and Christ's power to save.

A member of a Punjab Mission, writing of the condition in his field, emphasizes this thought in the following words: "I believe there never was a more critical time in the history of our mission in the Punjab than the present. The call is coming to us from God in a very clear manner, the call to evangelize the great masses in our districts and villages, who remain almost wholly untouched. A statistical table, showing the population by villages and towns which God has placed in our care, will be sent, and a careful examination of the facts will show that we are not reaching more than one-twentieth of the people for whom we are responsible. The Mission, the Presbyteries, the churches, missionaries, native preachers, have been deeply stirred up over this matter, and are earnestly seeking a solution of the problem which faces us." It is

this sense of the work yet to be done, that has led our brethren in India to ask for thousands of additional workers. But here in China we are still seeking new or wider fields, and not reaching even one-twentieth of the people for whom we make ourselves responsible. Let us call for more foreign workers to help us, and prepare as many native workers as possible; but let us sift our methods to the bottom, and see if we are doing our duty to the best of our ability for the souls for which we have already made ourselves responsible. Certain it is, that there has never been a time when careful training of inquirers and Christians was more needed, or the force of workers to do this training less adequate to the need. Many regions could be named where not only are the workers utterly failing to reach the unconverted, but converts have not the care and oversight which they should have, but are left month after month without the preaching or teaching of the Word.

3.—Another great difficulty which faces us in our work, is the spirit of worldliness which seems to have settled down over the church. Perhaps this has been largely fed by the failure of the Boxer movement, by which the Christians in some places obtained some indemnity for losses; or at least gained an ascendancy over their neighbors who in 1900 taunted them with the approaching doom, and then suddenly had to see the Church put on a high plane of (unwilling, but the more remarkable) official protection. The ideals of many converts seem so low and sordid. Their actions seem so often indefensible. Take a not uncommon instance. A man comes and complains of being persecuted because he will not engage in the ancestral or idolatrous worship of his clan. Very good; he has the edicts on his side, and should not be compelled to make any contributions to these things. But careful examination will often reveal a further fact; that if that man had given up the share in the good things of the festival, no one would have compelled him to contribute. But he wants to give nothing toward the worship, nor engage in it; and yet when the division of cash, or cakes and meat and other good things is made, he must have his share! This is but a small instance of what I mean. So often worldliness shows itself in far worse and more dangerous ways; as in the desire to stand well with the official and have a hand in the deciding of neighborhood disputes,—this not without the inevitable "hsieh-li," the thank-offering. I think that we ought to have some rule that our helpers should refuse all such payment for settling disputes. We recognize that it is better to settle cases out of court if possible; and more than once the missionary is asked to exert his influence in restoring harmony between the Christians and their neighbors, and even between those who are

not Christians. But if the missionary does this the native preacher stationed in a country place may be led to do the same. He may or may not have the requisite tact and good judgment; but even if he has these he is besieged with presents and will not have the face to refuse them, with the inevitable result: "for a gift doth blind the eyes of the wise and pervert the words of the righteous." It is doubtless our duty to be peace-makers; but we must in this very direction guard sedulously against aggravating the covetousness or worldly aims of those under our care. Here, too, members of different missions are warned against working in the same fields unless we can work thoroughly into each others' hands, and so avoid the strife and bickering of the natives.

In many other ways do these worldly aims appear; as in the excusing of much "sharp practice" in money matters and the refusal to make the Bible the rule of life in business. But a few days ago a member in one of our churches, defending himself in some of his transactions, gravely told me that just as there are foreign merchants and foreign missionaries, each with their own rule of conduct, so business men and preachers must have their varying rule of morality! In other words, the business man must be allowed to do many things which would be dishonest or wrong in a preacher. Alas for our hopes of finding a simpler and more real Christianity in these infant churches than in the West, or of escaping the rocks on which Christianity in the West has so often nearly been wrecked.

4. Another difficulty facing our work at this time is the relation of the church to the reform movement. We are all of us heartily in favor of reform. We may be deeply interested in the growth of a public opinion in China, which calls a halt to the too-despotic purposes of the Empress-Dowager, and may some day lead to an anti-Manchu revolution. But we must not be drawn into the political vortex of strife that is coming upon the people. Frederick Greenwood, in a criticism of Missions in China, as quoted in a paper read before the Conference of Foreign Mission Boards last January, says:—

"The preaching of Christianity is not so offensive to the people as the politicians make out. But there is a conviction spreading and strengthening that missions are a social and political solvent. They create communities of Chinamen who act as outlaws, and are sustained in this. The church is made use of to influence local litigation. For this reason the Christian communities are hated."

The closing sentences of this passage are not borne out by fact as regards Protestant workers, I am sure. But there is a truth in the statement as a whole; not only that many Chinese believe these things to be true, and hate us for them, but that in a very real sense

the church is a social and even political solvent. The Christians have a wider and more understanding view of the future of their country and of the necessary methods and outcome of reform than any other of the people. When the movement of reform gathers momentum, it will be almost impossible that Christians will not be prominent in the movement. The peril will be, nay, is to-day, that the Christians may be led into revolutionary action, or at least into extravagances such as the government cannot but take cognizance of. The case of the *Su-pao* men now before the public is one which points the moral. Fortunately, none of these men, I believe, are members of the church, so their particular case cannot compromise the church. But there are many young Christians, especially in Shanghai and similar places, who are deeply interested in the patriotic movement and willing to shed their blood for their country. Now the point of the danger is this. Christ's Word tells us plainly that He comes to send not peace, but a sword. Where the gospel goes, strife is sure to ensue in household, in clan, in neighborhood, and in state. In this strife if the one who does the wrong were always the non-Christian, all would be well. Unfortunately this is not the case. Too often, in family or clan strife, the Christian is by no means free from blame. In the imminent changes of Chinese government it is too much to hope that the Christians will always be free from blame in the part they will take. But it no doubt behoves to be on the alert, and put all our influence on the side of moderation, of honesty and broad principle in the whole matter of reform, and act as a brake on the wheel of the extremists. The counsel of some will differ from this. They will say, Let us keep entirely aloof from all political matters. So we should. But at the same time our evangelistic, medical, and especially educational work, has been a great means of waking up the people. Having started them to thinking, shall we let them do all their thinking and acting in their own way, without endeavoring to influence them in sage and wise and Christian courses? We should avoid political speaking or reference to government affairs in the pulpit and in our street-preaching as far as possible. Yet we need to counsel our Christians and helpers and help them to understand the true lessons of history as seen in the constitutional revolution in Japan and similar movements in other lands. We need especially to counteract the ultra-reform and almost seditious influence of papers like the *Su-pao*. At least we need to keep the church free from the opprobrium of being engaged in political or revolutionary schemes in any degree. Though the danger may seem to some of you slight at present I venture to think that it will be a question of great magnitude in

a very few years. The strife, the time of the sword, is at hand, figuratively if not literally; and missionaries need to look to themselves that they be not partakers of other men's sins, but be the innocent, not the guilty cause of strife.

5. A further difficulty, the last which I shall mention, to which we should be fully awake, is the spirit of eclecticism, or of infidelity, which has long harassed the church in India and Japan, and which is coming upon us here. Young men who are well educated and acquainted with some forms of Western thought, and especially with the Japanese exposition of Western thought, are beginning to think of a Chinese religion for the Chinese. The prejudice against foreigners is bound to intensify this feeling. In fact, we may as well recognize that this, like all our other difficulties, is but the repetition of the past history of the church. Neo-platonism, Gnosticism, Manichaeism, and in these latter days, Unitarianism, Universalism, Christian Science, etc., represent the efforts of more or less philosophical people, to fit the Bible to the common beliefs of the age, or to their own vagaries of belief. One cannot but wonder who will be the apostle of a Bramo-somaj in China, and what name will be given it. The subject is beginning to be broached by the scholars of China, not to the extent so far as I know of borrowing from the Bible itself, but what is the same in effect, borrowing from the Christian customs of the West. We need then to be on our guard here; and especially to give ourselves to more thorough-going training of our Christians in the truths of the Bible, and to the best possible training of the picked men of the church for the ministry. We must have men in the ministry who are thoroughly conversant with the Bible and believe it from first-hand experience of the grace of God, who are thoroughly up in the history of Western lands, and can command the respect of the scholarly men of their own land; men who will have the mental ability to meet and conquer the puzzling questions which will arise in the fight between the conquering gospel and the national faith and philosophy of China.

Brethren, to meet this difficulty, and indeed to meet all the difficulties to which I have adverted, our one great need is, men, prepared by the Spirit, called by the Spirit, and infilled and sent forth by the Spirit of the Living God. Ours the battlecry of the Christian soldiers in the day of the fall of heathen Rome, *In hoc signo vinces*.

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### In Memoriam.

REV. HENRY BLODGET, D.D.

BY DR. A. H. SMITH.

Some weeks ago there was received the intelligence of the passing away of another of the pioneers of early missions, Dr. Henry Blodget, who was the first Protestant missionary to undertake work in Tientsin, arriving there with the British troops in November, 1860. He was also either the first or one of the first missionaries to visit Peking, though he did not remove there until 1864. He was born in Bucksport, Maine, July 13th, 1825; graduated at Yale College in the class of 1848 and was employed there as tutor from 1850 to 1853, an honor only extended to scholars of high rank. He studied both in the New Haven and the Andover Seminary, and was ordained in January, 1854, sailing for China during that year and arriving in Shanghai August 3rd.

From the year 1864 until his final return to the U. S. on account of impaired health in 1894, Dr. Blodget was associated with the missionary work of Peking in an intimate way. He was one of a company of five (all the others of whom we believe are still spared) who translated the New Testament into the Mandarin, a rendering the excellence of which has been universally acknowledged. To this work he gave eight or ten of his best years. The Hymn Book prepared by Dr. Blodget and Dr. Goodrich is indebted to the former for nearly two hundred of its hymns, many of them of great excellence, which has been tacitly admitted by their adoption into other collections. Among them were not only the standard songs of the Church Universal, but also some of the religious ballads of the Moody and Sankey type. His Trimetrical Classic in Mandarin, and the Catechism which accompanied it, had a circulation of great extent, especially previous to the organization of the North China Tract Society. Dr. Blodget's other translations were not extensive, but were useful, such as Dr. Schaff's "Reformed Church Catechism," an adaptation of Thomas à Kempis' "Imitation of Christ" (that is with some distinctively Romanist passages expunged), and some minor works. Dr. Blodget was chosen a member of the important committee of seven which arranged for the Missionary Conference of 1890, where he read an impressive paper on "The Attitude of Christianity Toward Ancestral Worship," which took strong ground against compromise. He was a prominent member of a committee elected by a committee chosen at that meeting to prepare a memorial to the Emperor, setting forth the true nature of Christianity, especially the claims and aims of Protestantism, which (after great delays) was produced, sent to the Tsung-li Yamén for transmission to His Majesty, and afterward published in a useful and indeed permanently valuable book called *Jeh Su Sheng Chiao Ju Hua* (耶穌聖教入華). Dr. Blodget took a great interest in the perennial Term Question and published a pamphlet in English advocating the use of the term Lord of Heaven (天主), following the Roman Catholics. It was due almost solely to his initiative and influence that this term had so wide and so extended a use in the North China Mission of the American Board, to which Dr. Blodget belonged, although the Foochow Mission of the same Board refused to employ it. To the last Dr. Blodget clung to the hope that this might be agreed upon as a compromise, and was unable to perceive its limitations, owing especially to its being associated with an arrogant



and an intolerant hierarchy which had and still has a phenomenal talent for arousing the strongest and most permanent antipathies of the Chinese people. Dr. Blodget was a man of massive build and of a commanding presence, and would have attracted notice in any assembly. But he was singularly diffident of his own talents, especially in oral speech to large numbers, and sometimes confined himself to reading a manuscript when an extempore address would have been far more effective. Almost alone among the strong men who came out in 'the fifties,' among whom were Dr. Martin, Dr. Griffith John, Dr. Nevius, and J. Hudson Taylor, he seems to have neglected the use of the public press, both in China and in the home land. With the exception of the pamphlet on the term for God, and a brief history of his mission, we cannot recall any publication of his in English, and, what is even stranger, only one short article in a religious journal, though there may doubtless have been others. Dr. Blodget was a man of strong convictions, strongly and clearly expressed, as any one may see who will look through his Conference paper. He was the soul of courtesy and of good breeding, gentle and thoughtful for others, yet capable of being roused like a lion when put on the defensive. He was greatly loved and admired by his large flock of Christians, and was looked up to as the Nestor of his branch of the church while he remained in China, to leave which before he was seventy years of age, was a great grief to him. Dr. Blodget leaves a widow and two children, a son who is a physician in Bridgeport, Conn., where Dr. Blodget died, and a daughter, who is married to Dr. Richards, pastor of the 'Brick Presbyterian' Church, New York city. The handsome tablet which was presented to him by his Chinese church members, on his departure for the U. S., and which hung in the Teng Shih K'ou church, in Peking, was destroyed by the Boxers, but his memorial in the hearts of his converts, of his brethren, and of the Master, are imperishable.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Chinese Educational Exhibit at the World's Fair of 1904.*

THE committee appointed to work up an Educational Exhibit for the St. Louis Exposition has sent circulars to teachers and others interested in educational work throughout China and has received responses from many quarters. Meetings have been held at Foochow, Mo-kan-shan, Shanghai and other places, at which the subject has been presented and considerable interest is being taken in preparing for the exhibit. The committee consists of Rev. Gilbert Reid, D.D., and C. M. Lacey Sites, Ph.D., who are receiving the hearty co-operation of Mr. F. A. Carl, Com-

missioner for the Chinese Government. It is desired that all branches of educational work be represented, and it is hoped that all educationists will cordially co-operate in preparing a creditable exhibition. We understand that the January number of the *East of Asia* magazine will be devoted to the educational interests of China, and that it will contain interesting articles relating to the China exhibit and to the various departments of educational work which are to be represented.

The following circular letter has been issued, and will, no doubt, be read with interest by all friends of education in China:—

SHANGHAI, September 23rd, 1903.

TO THE TEACHERS OF CHINA :

Our first circular letter, of June 22nd, has elicited responses sufficiently general and encouraging to warrant the making of definite arrangements for the Chinese Educational Exhibit at St. Louis. It will occupy a floor space of about thirty by thirty feet in the Liberal Arts Building as a part of the official Chinese Exhibit. The plan of installation is, in general, as follows:—(1) a counter or succession of tables around the sides of the allotted space, for books and other bound material; (2) wall space for large photographs and other mounted material, such as industrial school work, art work, mechanical drawings, charts and maps; (3) floor space in the open, with tables for models of buildings, graphophones, etc.

SHIPPING DIRECTIONS AND TIME LIMIT.—It has been found possible to extend the time for receiving exhibits, as follows: All articles intended for exhibit must reach Shanghai by the end of December. They should be addressed to

FRANCIS A. CARL, Esq.,

*Commissioner of Customs,*

SHANGHAI, CHINA.

DETAILS OF PLAN.—As teachers will wish to proceed at once to complete their work for the exhibit, the following suggestions are now made as to the form in which the exhibit should appear:—

a. Specimens of written work should be well bound (preferably in cloth, half leather) with imprint on front cover, stating name and location of school, character of work, grade, and (in case of elementary schools) whether for boys or girls. A statement of the course of study and any explanations that may tend to throw light upon the work submitted, should be bound up with it. Specimens of work in Chinese should be clearly explained in English.

b. Specimens of industrial school work are invited in all cases in which it is taught as a regular school task and in which the specimens are not bulky. Teachers are requested to write to the committee as to the best way to mount them.

c. Photographs of large size are especially desirable, showing buildings, grounds, students at work and play, teachers, libraries, laboratories, and drill exercises. Photographs may be sent ready mounted and bound

in albums, or (if large) unmounted, to be displayed uniformly on wall space, or swinging frames.

d. Books in Chinese should bear descriptive labels in English.

e. Teachers of music and others who are preparing graphophone records are requested to advise the committee as to the mechanical arrangements to be made in St. Louis.

f. Maps in colors, carefully prepared to show the distribution of schools about important centers, will be an especially valuable adjunct to an exhibit.

g. Statistical data respecting schools will be gladly received by the committee; and it is especially requested that the names of private or government schools under native auspices be sent to us.

LAST WORDS.—Please write to Mr. Carl at the time when you send the articles for exhibit, notifying him of that fact.

At several centers of educational work, particular persons have kindly undertaken to aid the committee by extending information locally. In other places, if further information is desired, please write directly to the committee at Shanghai.

The responses that have come to us give promise of a varied and instructive exhibit. Some teachers have hesitated to take part for lack of time. It is hoped that the extension of the time limit will help to obviate this difficulty. One aim of the educational exhibit is to have every grade and variety of school in China represented. Besides contributing to make the exhibit broadly representative, teachers will find requital for their pains in the stimulus given to their own students whose work is sent and in the wider interest that will be aroused among those who shall see it.

Faithfully yours,

GILBERT REID.

C. M. LACEY SITES.

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### *The International Institute.*

WE are glad to see that Dr. Gilbert Reid is meeting with considerable success in securing subscriptions from the Chinese in behalf of the International Institute. Dr. Reid's plan includes reception rooms, where respectable Chinese can meet each other and also educated men from abroad, a large lecture hall which would be able to seat about 1,300, class rooms where special instruction may be given along various useful lines, a library, museum, etc. Such a building, it is estimated, would cost 60,000 Taels, and 30,000 Taels would be needed for the site. At a recent meeting of prominent Chinese officials and business men, considerable enthusiasm was displayed, and 30,000 Taels were guaranteed for the purchase of land for the proposed institution. The progress which has been made is especially gratifying at this time, when there is so much that tends to discourage the advocacy of reform measures, and when it is not considered by

many as altogether safe to be known as one who is interested in reform institutions. That so successful a meeting could be held at this time and with such substantial results is certainly most auspicious, and will, no doubt, greatly increase the interest and confidence of the friends of this enterprise.

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*Note.*

WE are pleased to receive a copy of the address of John C. Ferguson, Ph.D., to the first graduating class of the Preparatory Department of Nanyang College. The address was given in the presence of a distinguished company of Chinese guests, and besides giving a brief review of the history of the institution, contained some good thoughts in regard to the aims and purposes which should govern in the education of men in this period of China's history. The graduating class numbered fifteen.

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*Correspondence.*

A UNION HYMN BOOK.

A Chinese friend has sent us a communication which we reproduce below, trying to give his thought, but not altogether following his language —ED. RECORDER.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I wish to write about the matter of song in divine service. In travelling from Canton to Shantung I found different Missions in every city using different hymn books. I was glad to read and sing from these. But poets are born, not made, and as the style and tunes are foreign it is to be hoped that we shall have more hymns in Chinese style and with Chinese tunes. Could not a selection be made of the very best in quality and style and tune from all the different missions north and south so as to be a standard Union Hymn Book for all China which may be made a book for contemplation as well as praise? A standard Tune Book with the

best melodies from Europe, America and China should also accompany it. I should be glad to hear the views of missionaries on the subject.

CHAN KWAN-HAI,  
*Chinese Missionary of*  
*Canton Province.*

Ching-chow fu, Shantung.

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HYMN BOOKS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I ask you, through your columns, to thank the numerous friends who have furnished me with hymn books. I have now quite a large number in my possession. I had no idea that so many had been published. As I have opportunity I hope to give them all a very thorough examination, though at the present it is not possible for me to do as much of this work as I would like,

I remain,

Yours faithfully,  
CHARLES S. CHAMPNESS.

"THEIST," "JESUIT," "CHRISTIAN," "WHICH?"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Foster's thoughtful article, under the above heading, in the August RECORDER, has been, I am sure, carefully read by many. Regarding the New Testament use of the various names of our Lord, it may be an aid to some to insert the following, published years ago by the late Dr. W. P. Mackay:—

Term.	No. of times used.		Total No. of times used.
	Before Pentecost.	After Pentecost.	
Jesus	614	62	676
Lord	196	336	532
Christ	51	299	350
Jesus Christ	5	182	187
Lord Jesus	0	52	52
Christ Jesus	0	50	50
Jesus our Lord	1	34	35
Christ our Lord	0	7	7
Jesus Christ our Lord	0	4	4
Christ Jesus our Lord	0	3	3
Lord and Saviour Jesus Christ.	0	3	3
Jesus our Lord	0	2	2
Christ Jesus the Lord	0	1	1
Christ Jesus	0	1	1
Lord Christ.	0	1	1
Christ the Lord	0	1	1
Christ Jesus my Lord	0	1	1
Total	868	946	1,814

This table of Dr. Mackay's, which is slightly modified, perhaps, by the Revised Version, shows that the name "Jesus" is used 676 times by itself, and enters into 293 of the other combinations. The name or title of "Lord" is the one most used, *separately*, after Pentecost. It occurs, as will be seen, alone or in combination, some 660 times—198 times before Pentecost and 462 times after; while "Christ," alone or in combination, occurs some 569 times—57 times before Pentecost and 512 times after.

The name "Jesus," unaccompanied by any qualifying term, is sometimes used, after Pentecost, in preaching to Gentiles (cf. Acts viii. 35, x. 38, xvii. 18); while "Lord" and "Christ" alone, or in combination, are the more common terms used with the Jesus and Christian believers.

Yours sincerely,

LEARNER.

"PAGAN," "CHRISTIAN," WHICH?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with interest and approval the article by Rev. Arnold Foster in the August number of the RECORDER on "Theist," "Jesuit," "Christian," "Which"? The name Christ means more and carries a deeper and richer truth than does the name Jesus—is the older term, and connects more closely the old (Jewish) and the new (Christian) "Church of God." We have not realised this fully perhaps, and hence have failed somewhat as to use. Then, too, in the Chinese, *Chitu* is not as flowing and easily pronounced a term as is *Yesu*, and so it has been more difficult for it to take its proper place in this usage.

I was especially interested in the latter part of the article and the name to be used in Chinese for "the Church of God." His closing remarks raised the question, 'Pagan,' 'Christian,' Which? He says: "I acquiesce in the name Shang-ti 上帝, . . . and, as a necessary consequence, in the term (name) Shant-ti Hwe (上帝會), . . . but only because I believe no other name equally unobjectionable can be found." But it is "objectionable," and has not his full approval and for very cogent reasons. 1. "It has associations distinctly pagan." 2. "It is used

sometimes in Christian books and by Christian preachers in ways that appear to me most dangerously misleading." 3. "If ever the Chinese are to understand Christianity they will have to gather their conceptions" from something entirely apart from Shang-ti (上帝). For 4. "They will never form a right conception of Christ, the Son of God, from ideas of Shang-ti derived from the Chinese classics, or from the traditional use of the word." And since "the process cannot be reversed," it follows, 5. That their ideas of Christ, of God, of "the church of God," must be derived from "the Christian Scriptures, from a study of the Christ of Jewish expectation and the Jesus Christ of History." And he urges wisely that we "follow more closely apostolic precedent," an injunction that may well be applied much more widely than he applies it. Do not these facts debar the name of any idol or object of heathen worship from being used to designate the God of the Bible? Apostolic use, as also that of the translators of the septuagint, are in the same line. I do not suppose it ever occurred to those translators to use Zeus or Jupiter for God or Elohim, or the "Church of Zeus or Jupiter" for the "Church of God," any more than it occurred to the original translators of the English Bible to use Thor or the "church of Thor"; and yet are they less appropriate, or more "dangerously misleading than 上帝"? We certainly have very strong precedent, earlier and later as well as apostolic, for avoiding the name of every object of heathen worship as not being a proper name by which to designate the self-existent, Almighty Creator. Only one conclusion seems possible from the above—that we seek as nearly as possible for the equivalent of Elohim, Theos, Deus, God—not a name, but like them a generic term which includes or covers in its

use every object of worship. Only such a term can meet the requirements now as then. The Elohim of the heathen shadowed gross immorality as well as worship, but the term became "Judaized" and so lifted up out of the mire. Heathen Theos was unspeakably debauched, but it too became Christianized and cleansed while yet both terms covered every false object of worship. So will it be with the equally degenerate term Shen, the only generic, and the only term which covers and includes every Chinese object of worship. Shang-ti may be classed with Baal (Lord, my Lord,) which was rejected by God as a term applicable to him, because it had become the name of an idol. (Hosea ii. 16). See also Exodus xxiii. 13, "Make no mention of the name of other gods, neither let it be heard out of thy mouth;" and Deuteronomy xii. 3, "Destroy the names of them out of that place." In Isaiah xlii. 5, 8, God Himself sets forth the peculiar characteristics which distinguish Him from other gods and which constitute His special glory, and says: "My glory will I not give to another, neither my praise to graven images." Can we "mention the name of (any) other gods" in such connection and be blameless? Precedent is against us, for "all the gods of the nations are idols (things of nought), but Jehovah made the heavens." We will do well to heed the warnings not to add to, nor diminish from, the Words of the Lord, contained in such passages as Deuteronomy iv. 2, Proverbs xxx. 6, Revelation xxii. 18, 19, etc.

If it be the sad fact that we cannot follow such worthy precedence in using the one term in Chinese that corresponds to and represents Elohim and Theos, and can be Christianised and elevated as they have been, then I plead for union on a term or name that is not "distinctly pagan" and "most



dangerously misleading," and from the use of which in "the Chinese classics, or from the traditional use of the word among the heathen, they (the Chinese) will never form a right conception of Christ" or of God. If we cannot unite on 神 (adding chen 眞 when necessary), then let us join hands and hearts on a term—上主 Shang Chu—which has no "traditional heathen use," nor "pagan associa-

tions," and without controversy or bickering, but with true loyalty to our Lord sink all else in the one united, shoulder to shoulder effort to hasten the coming of the Kingdom thereby. Please study facts, not argue; investigate, not discuss; find sound reason, not controvert with opinions, and seek the Spirit's guidance into all truth. Of lords many there is only one Over Lord 上主.

C. A. STANLEY.

## Our Book Table.

The Christian Endeavor Manual. By Rev. F. E. Clark, D.D. Correspondence School Course. The United Society of Christian Endeavor, Boston and Chicago. 306 pages. Fee for the course, book, papers and examinations, \$5 00 gold. For information apply to General Secretary U. S. C. E. for China, 18 Peking Road, Shanghai.

This book is exactly what its title implies—a *text-book* of Christian Endeavor. It is issued in connection with the Christian Endeavor Correspondence School recently mentioned in these columns. The first chapters of the book set forth (1) the reason for the existence of the Society; (2) its broad, basal principles; and (3) its adaptability to present conditions and needs. Succeeding chapters take up in detail the membership of the Society, its officers, its pledge, the prayer-meeting and the committees. Then follows the Junior Society, the Quiet Hour, and the Tenth Legion, with a brief "Conclusion of the Whole Matter." The Bibliography is complete, the Appendixes contain suggested constitutions for local societies and Christian Endeavor unions, while the "Questions for Review" at the close of each chapter help to set in order one's own thoughts and to make the book a text-book and guide for the worker.

The first society came into existence because at the close of a revival where thirty or forty young people had been converted their pastor was burdened as to how, at this critical moment, he might best direct their energies to make them most useful in the service of God and most efficient in church work. As one reads this book he cannot fail to see how the Society has been "true to type," and to find in it most effective methods of leading young Christians into service for Christ and the Church.

The Educational Conquest of the Far East, by Robert E. Lewis, M.A. Fleming H. Revell Company, London and Edinburgh. (Price \$2.50.) Presbyterian Mission Press. To arrive shortly.

Things Japanese and Chinese have now a real interest to home readers, thinkers, and workers, and we anticipate for this book a useful mission in the home lands. The subject, with its many important issues, is a stupendous one, and its presentation by one who, whilst sympathetically working on associated lines, is not a practical educationist, has naturally the freshness you expect from an alert and strenuous mind receiving new impressions. Its usefulness on the

mission field, however, will be somewhat restricted, as the authorities consulted by Mr. Lewis are capable of easy access to missionary students, if not already on their bookshelves, and the limited experience of Mr. Lewis prevents him from writing with the accuracy and finality which is necessary to make the book valuable to an expert or one wishing to become familiar with the subject. We feel sure that in more than one place sweeping statements would have been qualified, or amplified in important details, by a fuller acquaintance with work in other quarters of the field.

A knowledge of what has been done by individuals, missions, and societies on behalf of the literati would, we feel sure, have prevented Mr. Lewis from asserting that "the International Committee has begun the first systematic effort to reach the 960,000 literati of the empire." But, above all, we feel amazed that in such a work as the one before us, no mention should be made of the Educational Association of China, with its hundreds of members from all the principal missionary bodies, who through their well-known and highly esteemed officials are doing much towards "the educational conquest of the Far East."

Possibly lack of leisure has caused such an omission and may account for an unnecessary abruptness and crudeness in style. To quote a questionable statement from a "brilliant chronicler" and then tone it down in the following sentence (see page 104) is, however, inexcusable.

Perhaps we should have dwelt more fully on the brighter side and noted the happy way in which Mr. Lewis puts some things, e. g., "the new system must emphasize morals both as a science for study and as a habit for practice," and "education means not *salary*, but *service*,"

also how well he describes his visit to a typical literary centre and a Confucian college, or how he sums up the mental acquisitions and cultural ignorance of the literati, and how the old ship left its moorings in 1898 and was driven back to port by the official storm of 1902.

G. M.

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Raymund Lull, first missionary to the Moslems. By Samuel M. Zwemer. Funk and Wagnall's Co. With an introduction by Robert E. Speer.

Raymund Lull has been called the "Moody of the Middle Ages," and his genius and gifts were so versatile that the reader and worker in the twentieth century does well to read and ponder this life which was lived so long ago as the thirteenth.

As a poet, novelist, scientist or philosopher his name could have been handed down to us with honor, but, after his conversion, his work as an evangelist and missionary became his one great impulse and joy, and the fire of his zeal burned brighter with every passing day.

When a young officer at the luxurious court of James I of Aragon his ability as both musician and poet had earned for him both fame and favoritism, but a thrice repeated vision of the Saviour crucified changed the whole course of his life and gave him the one passion to love and serve Him. His longing at once led him to think of the Saracens "*who were the nearest unbelievers at hand*."

Just here is, perhaps, one of the best lessons of his life for us.

He purchased a Saracen slave to be his teacher and studied Arabic for nine years. A sad ending came to the life of this slave which Lull felt showed clearly his lack of love and patience. So he started to take lessons about the "fruits of the Spirit," which he found far

more necessary to his equipment for missionary work than a good knowledge of Arabic. And here he would point us to another lesson.

His belief that the philosophy of Islam was its stronghold led him to prepare a book on the reasonableness of Christianity, and many other treatises, and a list of over three hundred of his works appears in this volume. Some of his biographers state the number as very much larger, and no doubt by his writings he wielded a wide influence, but it is sad to see that he felt much of his labor was fruitless as he travelled far and wide, endeavoring to interest the King of Spain, the Pope at Rome and many others in his missionary ideals for the Mohammedans. He felt his success was not commensurate with his efforts, and after twenty-five years "weary of seeking to arouse interest in those who were indifferent, *he tried the power of example*" and turned toward Tunis. Though the fear of torture, slavery or life long imprisonment turned him aside from his first endeavor, he was seized with remorse and finally went on, asking the scholars and philosophers to meet him in conference and promising to adopt their faith in Islam if they convinced him of its truth. He proved so able an opponent that though he made a few converts, he was soon imprisoned and sentenced to death, but later banished instead. He soon returned to comfort his small company of Christians, but finally left them, and for fifteen years with the one purpose, to preach Christ, he went about endeavoring to arouse interest in the work of missions to the Moslems.

Later at the age of seventy-two he was again in N. Africa boldly preaching in public that Christianity was the one true religion, and though deported he returned secretly

seven years later and labored with his converts for nearly a year. But he felt a fire within that could not be kept covered, and once more went to the open market to preach, when he was dragged outside the city and stoned to death, June 30th, 1315. How little his murderers knew of the soul they sent up to God. The motto of his later life had been, "He who loves not, lives not. *He who lives by the Life, cannot die.*"

Nearly six hundred years ago! And still this task, for which Raymund Lull gave his life, is before the church unaccomplished, and that Other, greater far than he, who died for them and for us nearly two thousand years ago, seems to ask us through the pages of this book, Where are the many souls, the wide world over, for whom *He* died? Robert Speer, in his Introduction, says: "The work of missions is just this: the going out from the church over the world of a body of men and women knowing Christ, and, therefore, having life in themselves; their quiet residence among the dead peoples; and the resurrection from among these peoples of first one, then a few, then more and more, who feel the life, and receive it, and live."

So Raymund Lull and the host who have followed him do not die. Their lives go on in love and work and fruitage. May ours too feed upon, and then pass on to others, this same undying Life.

M. M. F.

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REVIEWS BY A. H. S.

A Miracle of African Missions. The Story of Matula, a Congo Convert. By John Bell, Baptist Missionary, Wathen, Congo. F. H. Revell Co. Pp. 139. \$0.60 nett (gold).

This is an unpretentious narrative of the steps by which a Congo lad was led to become cognizant of

the wild tales about the white men who had come to his district, of his eventual acquaintance with them and partial yielding to their influence. At a later period when he got into serious trouble from the slanders of those who accused him of 'witchcraft,' a convenient method of disposing of all enemies, he was led to put himself under the care of the foreign teachers, who piloted him through the mazes of the law-courts of the Congo Free State, administered by Belgians, of whose methods an interesting glimpse is afforded. Matula was acquitted in consequence of the bad character of his accusers, and the opportune turning up of what the late Mr. Weller was wont to term 'a halibi.' He showed singular self-control and an absence of the usual vindictive spirit, and dying as he had lived gave an illustration of what the gospel is able to do with unpromising material among 'savages.' This book should be circulated among young people, and it would be well if the critics of missions could be persuaded to look it through.

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A Life for God in India. Memorials of Mrs. Jennie Fuller, of Akola and Bombay. By Helen S. Dyer, author of Pandita Ramabai, etc. F. H. Revell Co. New York, Chicago, Toronto, London, and Edinburgh. Pp. 190. \$1.00 (gold) nett.

This small volume, which disclaims the title of 'biography,' is a sketch of the earnest life of one who was a pioneer in one of the more recent forms of missionary work in India. She became connected with the Christian Alliance of New York after its formation and literally gave herself body, soul, and spirit for the elevation and the physical, intellectual, and spiritual redemption of the daughters of India. She wrote a stirring volume called "The Wrongs of

Indian Womanhood" (reviewed in these columns some years ago), which differed from many issues of its class in being entirely based upon authentic and thrice sifted first hand information, and which was consequently of much more than ordinary value. This sketch of the life of a self-denying and unostentatious worker like Mrs. Fuller cannot fail to be of service to the experienced missionary as well as to the new beginner. The circulation of this volume among missionary study circles at home would do much toward opening the eyes of many to the real difficulties, trials, joys, and triumphs of work abroad. Students of what they mistakenly suppose to be the 'most difficult language under the sun,' will be glad to be assured that there are half a dozen tongues in India much more formidable than Chinese. Take, e.g., the observations of Miss Olmstead (quoted on page 90) in regard to the Marathi, which by the way is regarded as much easier than the Tamil.

"The language taxes the memory severely. After you have learned sixteen vowels and forty-eight consonants, you may be pardoned for supposing that you have the Marathi alphabet; but this is a vain hope. There are yet twelve vowel abbreviations and 131 principal compound consonants. . . . Even to the Greek, Latin, and German scholar, Marathi inflections bring surprise. The noun has eight cases, the verb has four different methods of agreement, and seventeen, yes, *seventeen* tenses, besides numerous verbal compounds." . . . Your previous notions of grammar must be sacrificed. You must sometimes view the instrument as the subject of the verb and learn to say: 'By God made created the world,' and 'God makes love on me.' The study of Marathi is an admirable training school for missionary labor."

*Under Calvin's Spell. A Tale of the Heroic Times of Old Geneva.* By Deborah Alcock, author of "The Spanish Brothers," etc. F. H. Revell Co. Pp. 364. \$1.50 (gold).

This is one of the romances which are so frequent in recent years, by which the costume of a past age is brought near and made real. The story is laid as the title implies, in 'Old Geneva,' the quaint customs of which are brought before the reader with vividness and with apparent fidelity. The impression is of a period of physical, intellectual, and religious conflict, in which the characters act really very much like the men and women of to-day. The plot is vigorous with action, suspense, surprise, and critical situations. Its tone is wholesome and inspiring. It acquaints us with historic characters, familiarizes us with domestic and public manners and customs, and makes the city where the scene is laid and its mighty influences live again.

Mr. William Eleroy Curtis' "The Turk and His Lost Provinces" (Revell Co., April, 1903, pp. 396, \$2.00 gold), is a volume of exceptional interest considering that it is the product of a voluminous and omniscient journalistic correspondent, who writes fast and furiously all the time. But he has the talent for assimilation, and for absorption, and anything that he says is worth reading.

His remarks on missionaries and their work are for the most part creditable both to them and to him. He is able to see that they have been agents of the highest value in inoculating Turkey with new ideas, the ultimate results of which none of us will probably be able to predict and none of us will live to see. The resemblances between down-trodden Turkey and oppressed China are too many and

too significant to be passed over. They are full of suggestion at a time when the same world-devourer which has long been preparing to swallow that empire, is all ready to absorb that of China. It is a rather important question to a good many human beings whether this kind of 'painless identification' can go on at this end of Asia without upsetting the peace of the world, not to say its physical and moral balance. We recommend this volume as full of hints and as in itself inherently interesting and worth perusal.

*Daughters of Darkness in Sunny India.* By Beatrice M. Harband, author of "Under the Shadow of Durgamma," etc. F. H. Revell Co. New York, Chicago, Toronto, London, and Edinburgh. Pp. 302. April, 1903.

This is the latest in the fast lengthening series of interesting books about the great continent of India which the publishers have within the past few years put before the reading public. We are informed by the author that the story is composed of authentic incidents woven together so as to make a connected whole, yet it is done with that air of verisimilitude which is self-evidencing to those who know the outlines. The story is of considerable inherent interest, besides affording correct glimpses of the modes of mission work and incidentally of the difficulties of the British-Indian government in dealing with the terrible bubonic plague, as well as with famines.

The author has the habit of using 'like' instead of 'as,' and more than once slips in grammar. There is a dismal misprint on page 107. We shall probably make no impression upon the writers of missionary novels, but we shall continue to insist that in dealing with unfamiliar regions it would be well for them to insert a small map, and in any case a compendious glossary.

By no means all the Indian words are explained, and none of them are self-explanatory. This volume should have a wide circulation in Sunday School libraries and elsewhere as well.

Evolution of the Japanese, Social and Psychic. By Sidney L. Gulick, M. A., Missionary of the American Board in Japan. F. H. Revell Co. May, 1903. 8vo. Pp. 457. \$2.00 nett (gold).

The Gulicks and the Scudders have long been the despair of all but the most expert experts in the line of missionary 'heredity.' All readers of the RECORDER ought to be interested in the fact that the well known son of a former editor of this magazine has again produced a book which will attract wide attention. Mr. Gulick has been for twelve or more years a resident of Japan, and his work and his tastes have fitted him for the task of inquiring into the 'social and psychic' qualities of the unique people among whom his lot is cast. He has divided his volume into thirty-seven chapters, ranging all the way from preliminary inquiries, an historical sketch, and the problems and method of 'Progress,' through a wide range of Japanese 'Characteristics,' beginning with Sensitiveness to Environment and passing through Waves of Feeling, Heroes, and Hero-Worship, Love for Children and Marital Love, Cheerfulness, Industry, Truthful-

ness, Suspiciousness, Jealousy, Revenge, Humane Feelings, Patriotism, etc., Fickleness, etc., Aesthetic Characteristics, etc., etc., up to Moral and Religious traits and ideals, of which the treatment is full and thorough. Mr. Gulick's contention throughout is that the qualities of the Japanese people are due not to biological heredity, but to social development. In support of this he makes a great number of comparisons and inferences under each of the heads named, and quite as many more, which cannot here be mentioned. The writer of this notice is not competent to pass a judgment upon a discussion of the evolution of the traits of the Japanese race, but takes pleasure in commending the elaborate discussion (albeit in somewhat too technical terminology) to those who feel that the problems here raised are deep and important. The work has many illustrations of actual life among the Japanese, yet there is a studied reserve in limiting the character of the examples, arising from the delicacy of writing among a proud and a sensitive people, so many of whom can read English. The book will establish Mr. Gulick's reputation as a student and writer and will incidentally illustrate the value of Christianity as a sociological evolutionary force, the real aim perhaps of the writer.

### *In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Wallace's Russia ... Rev. J. Miller Graham, Manchuria, for S. D. K.

Commercial Geography of Foreign Nations ... S. D. K.

Economics of Commerce ... Rev. E. Morgan, Shansi, for S. D. K.

White's School Management ... Miss G. Howe, for S. D. K.

Principles of Western Civilization ... Rev. D. S. Murray for S. D. K.

Via Christi ... Miss White, Green's History of England ... W. E. Macklin, M. D.



Beyond the Stars... W. E. Clayton  
 Caudlish on Holy Spirit (Bible Class Primers) Do.  
 Salmoud's Christian Doctrine of Immortality ... J. Carson, B.A., Irish Presb. Church, Manchuria.  
 Andrew Murray's Abide in Christ... D. MacGillivray, C. T. S.  
 Bunyan's Grace Abounding ... Rev. C. W. Allen.  
 Hodder's The Life of a Century, 1800-1900 ... S. D. K.  
 Training of Teachers ... Rev. Jas. Sadler.  
 Manual of Nursing. Hankow.  
 Fundamental Ideas of Sin and Salvation ... E. Morgan.  
 The Realm of Nature by Mill ... Shepperd.  
 Meyer's Present Tenses of the Blessed Life ... C. W. Pruitt.  
 Leaders of Modern Industry... S. D. K.  
 Criminal Code of India ... Rev. Jas. Sadler, Amoy.  
 Outlines of the Life of Christ... By Conder.  
 O. T. and its Contents ... By Robertson.  
 The Commercial Press will issue:—  
 Popular Chemistry. (in Press).  
 New Geography ... „ compiled

New Arithmetic ... (in Press) adapted from Wentworth.  
 Hoadley's Physics. (in preparation).  
 Hinman's Physical Geography ... „  
 Le Conte's Geology ... „  
 Londlin's Political Economy ... „  
 Ethnology (Temple Primer Series)...

Conder's Life of Christ has been finished by Mr. J. Vale, C. I. M. Chen-tu. Mr. Murdo Mackenzie, Swatow, writes that he finds the ground proposed to be covered by himself in a "Handy Bible Dictionary" already occupied, and therefore withdraws from work on the latter. We hope to hear soon of some thing else under way. Rev. T. D. Huntington, American Church Mission, Ichang, writes that he is working on a primer for day-schools in mandarin. After that he proposes to translate Gore's "Sermon on the Mount," also to issue an original work on Pedagogy on the plan of lectures he is delivering to a normal class at Ichang. Matheson's "Spiritual Development of St. Paul" is finished, and a mandarin version of Murray's "Spirit of Christ" is out of the press.

## Editorial Comment.

WE have been requested to state that in the urgent Appeal which has been circulated among the missionaries, the second paragraph on p. 4 should read:—

In view of the vastness of the field that lies open before us, and of the immense opportunities for good which China offers the Christian church—opportunities many of which have been quite recently opened to us and which were won by the blood of the martyrs of 1900—we appeal to the

Boards and Committees of our respective Societies and indeed to all our brethren and sisters in the Home Churches to say if we are unreasonable in asking that the last object of the Three Years' Enterprise be to double the number of missionaries now working in China.

\* \* \*

AT the late meeting of the General Assembly of the Presbyterian Church in the U. S. A., the following action was taken:—

We recommend the approval and authorization of the following action of the Board, namely: "It was voted to approve of the movement towards an organic union of the various Presbyterian churches in China, and to authorize its missionaries, as the missionaries deem wise, to take such steps as may be necessary to complete the formation and independence of the proposed 'United Chinese Church.'"

Such action would have been impossible a few years ago, and we rejoice that the churches at home are coming to feel more as the missionaries on the field have long felt; for we are persuaded that there is much more true interdenominational comity among the missionaries than there is—or was—among people at home. This action of the Presbyterian body is but one step we trust towards a much wider and all-embracing unity.

WE have more than once endeavored to find out what has been, or is being, done, by the Committee on Christian Literature appointed by the General Conference in 1890, and regretted that through unforeseen and unfortunate circumstances, so little had been accomplished. Thirteen years ago it was felt that want of knowledge on the part of many missionaries of existing Protestant Christian literature, led to great waste of time and labor, and a committee was appointed to devise plans for securing a harmonious working together of all literary efforts. So far as we know the most practical result of the committee's efforts was the compilation of the classified catalogue, which

has naturally been linked with Mr. Kenmure's name.

OUR interest in this subject has been revived through reading a paper in the *Baptist Missionary Review* (of India) on "Telugu Christian Literature: the organization necessary for its distribution and production." The methods of both production and circulation of Telugu Christian literature having been more or less of a haphazard nature, improved organization is being developed. As the conditions in China are somewhat different it is hardly necessary here to indicate what is being done; but we feel that we might take a leaf out of our Indian missionary friends' book in the matter of representation. Is it not possible to have a committee on Christian literature formed by appointing a representative from each publishing Society and Mission Press? Their number is increasing all the time, and as we have Tract Societies, etc., north, south and far west, it is easy getting the whole body of missionaries thus represented.

WE invite correspondence on this subject, and would suggest as a convener for this committee, Rev. D. MacGillivray, who has done such excellent service in the valuable catalogue he prepared on works already published, and is continually putting the whole missionary body under obligation by his frequent reports on "Works in Preparation."

THE centenary of the British Sunday School Union, which has recently been widely observ-

ed, brings out some very interesting facts about the origin and development of the Sunday School as a method of Christian service. It seems that one hundred years ago the Sunday School was far from being regarded as the indispensable part of church machinery which it is to-day. A large district with one Sunday School was considered well supplied, as only the very poor children were supposed to attend; the larger part of the children of the church receiving religious instruction through occasional visits of the minister or not at all. In the first Sunday Schools only the most elementary instruction was given, and quite as often it was from the spelling book as from the Bible, while in places it was the custom for the pupils to pay small fees to their teachers. The Sunday School was for a good number of years a rather doubtful experiment in church work, but though its development was slow, it has been constant, and its multiform service to the cause of Christ has honestly won for it the undoubted place it holds in the effective organization of Christianity.

\* \* \*

THE British Sunday School Union, organized July 13, 1803, has had much to do with this development, not only in Great Britain but all over the world. It began in 1813 the Uniform Lesson List, which was the first germ of the International Lesson Scheme; it has developed a remarkable movement in Bible study and normal training for teachers, and it has been a powerful missionary agency with Sunday School missionaries

working in nearly all the countries of Europe as well as in India. In 1815, the year of Waterloo, England began the reconciliation with France by a grant from the Sunday School Union which established the first French Sunday School, and in 1828 grants were also made in aid of American Sunday Schools. The Union now federates 17,211 schools in Great Britain, India and the British Colonies, which enlist the services of 208,000 teachers for two and a quarter million of scholars. Most of the countries aided by the Union have now strong organizations of their own for extending and developing Sunday School work. So far as we know the Sunday School Union has never undertaken extension work in China. Much might be done to aid in the development of our Chinese churches by the work of a Sunday School expert, who should labor for the wide organization of schools and the normal training of teachers by conferences on Sunday School methods and a systematic campaign for the extension of Bible study among the rank and file of the Chinese church.

\* \* \*

THE history of the growth of Sunday Schools is especially interesting as illustrating the fact that distinctly new methods may be added in the work of the church and become permanent factors of its activity, although the gospel and the foundation principles of the church are ever the same. Within the last century there were three distinct additions to the generally accepted methods of the church, each

involving a radical departure from earlier traditions, but each proving its right to a place in the ecclesiastical economy. In each case these new methods of Christian work disclaimed from the beginning any separate life apart from the life and work of the churches in which they grew up, and in this lies the secret of their permanence, for there have been many philanthropic and religious organizations which have sought to maintain an independent work for the good of mankind, and have not lasted much longer than the energy of the man or the enthusiasm of the occasion that brought them forth. These three methods are the method of the Sunday School, the method of foreign missions and the method of the young people's society. It may seem strange to call foreign missions a new method instead of a new department of church work, but it is quite as true in the relation of the church to mission work as in its relation to the Sunday School and the young people's society, that there has been a double gain, first, in the doing of a work that had not been done before, and, second, in a changed feeling of obligation and a new sense of power for all the work God has given the church in the world. These three movements, whose rise and development have given a definite character to the Christian church during the past century, have distinctly strengthened its working force in intensity as well as extent. The Chinese church may well profit by the experience of the West through adopting at once these methods and

gaining a vitality and vigor which will cause the work to grow in an ever-increasing ratio. Let every church in China develop the Sunday school, training its members as teachers and filling its classes with the rapidly growing numbers of the children of the church and the unnumbered and easily influenced children of the street; let every church in China develop work outside of its own borders, from the beginning instructing its members to give not only their money but their own personal labors in spreading the gospel in other places; let every church in China begin the school of the young people's society, wherein young Christians can be trained in spiritual thought and testimony, in faithfulness to definitely pledged religious duties, and in tactful service for the spiritual welfare of those about them; then the results for Christ will be as vastly increased as the world's commercial prosperity has been by the marvelous development of machinery.

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THE pamphlet of 128 pages containing the proceedings of the Tenth Conference of the Foreign Mission Boards, held in New York last January, contains somewhat less of wide and stirring interest than some of its predecessors, showing as one might (erroneously) infer that the larger problems have been more or less settled and disposed of. There was a paper by a former missionary, now one of the foreign secretaries of the American Board (Dr. J. L. Barton), in which he made observations on "Self-support" and so forth.

There was a discussion, and the same things which we have so often heard (and have said ourselves) were said over again. Our Dr. Mateer was present, and came forth toward the close with an air of 'gaudium carteminis' and expressed himself with vigor. He thought it strange that whereas everybody on earth is supposed to know his business, naval officers, etc., etc., who freely criticize missions, the poor missionary is the only one who is thought to know nothing as he ought to know it. The company seems to have been somewhat stunned, as no further observations were made! To some the

most informing paper and discussion will be the one on "Isolated Stations," which shows the policy of many Boards to keep up two-man stations, while a few do not hesitate to avow that they prefer the old way. Of course it leads to depression, loss of efficiency and occasionally to insanity, or even to suicide! But, then, there is so large a field, and so few to work it, and we must make those we have 'cover as much territory as possible'. In the coming better days it will not be like this, and meantime we live by hope and (more or less) by faith.

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## Missionary News.

### *Notes on the Martyrs' Memorial for China.*

"Except the Lord build the house, they labor in vain that build it."—Our Motto.

1. *The Evolution of the Present Scheme.* (a) In 1901 the Rev. G. H. Bondfield, General Agent of the British and Foreign Bible Society in China (now on furlough), mentioned in the Executive Committee of the China Missionary Alliance that Shanghai ought to have some memorial to the martyrs. Accordingly he wrote a letter in the **RECORD** of July, 1901, in which he suggested that a brass tablet to the martyrs should be put up in Union Church. But people were too busy reconstructing, and nothing more was heard of Mr. Bondfield's modest proposal. (b) A Shanghai missionary visited the Hankow cemetery in 1903 and saw the granite stones erected there to the martyrs of 1891 and 1893. Result—an agitation in the Shanghai Missionary Association for a

similar stone in Shanghai to the martyrs of 1900. (c) Abandonment of the idea of a monument in favor of the present scheme and appeal to the whole missionary body.

2. *Explanations of the Circular* in answer to some misconceptions revealed in the replies. (a) The word "martyrs" in the circular includes both natives and foreigners. (b) Steps will be taken to explain the project to the native church, which will no doubt respond according to its ability. But the missionaries will naturally lead off. Then the other parts of the church universal will be given an opportunity to share a privilege. (c) The uses of the hall will not be confined to an occasional conference of foreign missionaries, but will, it is expected, be often used by both natives and foreigners for union mass meetings of a religious nature. (d) The scheme is not exploited in the interests of particular societies.

3. *A Selection from the Suggestions* sent in. (a) The auditorium

should be made larger than a capacity of 2,000. (b) There should be a missionary library and museum. (c) There should be a Chinese guest-room and guide to explain the meaning of the memorial to Chinese visitors. (d) There should be a missionary in general charge of the building. (e) The China Missionary Alliance should have a paid General Secretary in it according to the plan outlined by Rev. G. Douglas, of Manchuria, in his letter to the missionaries in Shanghai in 1900-1901, which was the immediate occasion of the formation of that organization. (f) Appropriate inscriptions at entrance and within; also a hall of worthies who were not martyrs, but who gave their lives for China, similar to the room in the Wallace Monument near Stirling. (g) A general missionary agency and home. (h) An endowed preacher-ship so as to bring eminent missionaries to hold special services for the natives. (i) The hall should be sacred to religious meetings and uses only. (j) No money should be asked from others than Christians. (k) The subscriptions should be taken on the instalment plan as soon as possible.

4. *Encouraging Words.* The warm approval of Dr. Griffith John, of England, and Dr. Arthur H. Smith, for the United States, was quoted in the last RECORDER. Dr. David H. Moore, Bishop of the Methodist Episcopal Church, says: "The object is a noble one, and any memorial less imposing, would be unworthy. I pray God to inspire and direct your counsel to a successful issue." Rev. W. S. Ament, D.D., Peking, says: "I should be very glad to see the memorial erected which you propose. . . . I feel sure all here would be glad to lend a hand to the enterprise." Rev. H. V. Noyes, D.D., Canton, says: "It is a noble object which should appeal to the

sympathies of Christians everywhere. I wish the committee all success." Rev. F. Brown, F.R.G.S., Tientsin, says: "I shall be glad to do anything I can to further the scheme." Rev. P. F. Price, S. P. M., says: "An admirable plan, happily conceived and well thought out. Plan in faith and hope for great things in not far distant future, and have the audience room at least for 2,000." Rev. Jas. J. Meadows, C. I. M., Shaohing, says: "The proposed martyrs' memorial, and its particular form, heartily recommend themselves to me." Arch. Orr-Ewing, C. I. M., Kiukiang, says: "I heartily approve of this scheme. . . . In order that we may impress Christian friends in other lands with the importance of this scheme, it would be well that China missionaries should themselves contribute. When we have done our duty, then we are in a strong position to appeal to others." Rev. H. W. Luce, Tengechow, says: "The reasons that appeal to me most are: 1. Perpetual witness to the word that China has a martyr church. 2. A perpetual manifestation of essential unity of the Christian church." Rev. William Deans, Ichang, says: "I shall do my best in China and in Scotland to further the completion of this scheme." Bishop Ingle, Hankow, says: "I heartily approve the general scheme." Bishop C. P. Scott, Peking, says: "Such a building would probably be of the greatest service, especially to the missionary bodies whose centre is in Shanghai." Rev. Jos. Adams, Baptist Mission, Han-yang (opposite Hankow), says: "I shall be glad to help on the suggestion by all the means at my disposal." Rev. J. L. Whiting, D.D., Peking, says: "I think the object a most worthy one, and have no objection to offer to the proposed location." Rev. Thomas Bryson, L. M. S., Tientsin,



says: "I heartily approve. May your faith be rewarded." E. H. Edwards, M. B., Tai-yuan-fu, Shansi, writes: "I shall be pleased to join the committee and do what I can to forward the scheme." Rev. Louis Byrde, C. M. S., Kuei-lin, Kuangsi, writes: "Do not be persuaded into a smaller endeavor. The cause, both past and future, is worthy of the best." Montagu Beauchamp, C. I. M., writes: "Surely such a sacred cause should help to the great end of making Christ's church in China one."

But these are only specimens from the mass. Peking, Shansi, Manchuria, Hankow (including Han-yang and Wu-chung), Tientsin, Foochow, Canton and many other parts have responded nobly. 115 missionaries of twenty-five different Societies signed the following resolution at Kuling, viz., "We, Protestant missionaries and others assembled at Kuling during August, 1903, heartily endorse the proposed scheme for a martyrs' memorial for China and promise to support the same as far as possible."

5. *Encouraging Deeds.* Though the circular warns that subscriptions will not be asked till December, various sums have been received from New Zealand, the United States, and China. In addition four friends in various parts of the empire have spontaneously promised a total of about 4,200 Taels. If you can be restrained, wait till you hear again from the committee.

Many have filled in the circulars. HAVE YOU? If not, please do so. The best suggestion has not yet come in, perhaps, and you may send it.

### ***Moh-kan-san Summer Conference.***

A conference of the Christian workers at Moh-kan-san was held at the Union Church, beginning August 5th and continued six days.

Sessions were held in the mornings only. The first half hour of each day was taken up with devotional services. The programme was arranged for one address each day; this gave ample time for full and free discussion of the topic in hand.

Addresses were given on the following subjects: "Japan's Influence upon China," by Dr. A. P. Parker; "the Need of a High Standard of Life for our Chinese Christians," by Rev. P. F. Price; "the Religious Training of the Young," by Rev. Geo. W. Hinman; "Hindrances to Mission Work," by Dr. J. C. Garritt; "the New Testament Sabbath," by Rev. M. D. Eubank, M.D.

The papers were carefully prepared, and the eagerness with which they were discussed showed that they were appreciated.

The Conference brought up many knotty questions; there was no endeavor to minimize the discouragements, or to deny the presence of difficulties, but rather to look them fairly in the face and then seek for the best methods by which they might be met and overcome. The discussions brought to light the fact that good people do not always think alike, but for the most part the spirit of harmony and brotherly love was most gratifying.

The last day was given up to Reports of the past year's work by members of the eight different Missions represented.

In listening to the various reports of work accomplished, one could not fail to be impressed with the feeling that we are living in a new China. The old stereotyped conservatism and indifference of the people is giving way. The people are beginning to read and think for themselves along new lines as never before.

Many are seeking to enter the church; we cannot shut our eyes to the fact that some of them are

from unworthy motives, but the good seed sown is also taking root, and it will bring forth a harvest to the praise and glory of God.

The present is no time for discouragement, but as Livingstone said: a time to "fear God and work hard."

J. N. HAYES,

*Secretary Church Committee.*

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### ***Romanization Meeting at Kuling.***

A most interesting and a most satisfactory meeting was held in Kuling in the interest of the "Standard System" proposed by the Educational Association's committee. The committee were just a little anxious as to how the system would be received by the Hankow missionaries. Their anxiety has all been removed by the results of the Kuling meeting. If there is as hearty co-operation in the north as the Hankow folks have promised to give, then the "Standard System" will go and the long talked of difficulty will be surmounted. I shall not ask your space to report the meeting in detail, but just give you the resolution with which the meeting closed. "Resolved, That it is the sense of this meeting that the system prepared by the committee is, on the whole, satisfactory, and with a few changes (these to be determined by consensus of opinion) can be adapted to the greater part of the Yangtse valley districts.

We are therefore willing that the committee go ahead and finish the work, and we promise that, so far as we use Romanization in our work, we will try to secure the adoption of the "Standard System."

We furthermore resolve that our thanks and appreciation are

due and are hereby extended to the committee for what they have accomplished."

I am sure a much stronger resolution than this could have been passed, but I feel that this is all we want. If the missionaries will take hold of the system when it is finished and do their best to introduce it, it will surely take the field.

There was a very good representation of the upper part of the valley, and they were enthusiastic. The resolutions were passed unanimously. Bishop Ingle presided at the meeting, and there were present such representative missionaries as Mr. Archibald, Mr. Pullen and Mrs. Arnold Foster. It is to be regretted that more of the publications of the committee were not finished, but there was enough to give a pretty good idea of what the system is. It is expected that the committee will have a meeting soon and finish their work and then we shall be ready for a pull all together in the introduction of the Standard System.

F. E. MEIGS,

*Chairman of Committee.*

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### ***Christian Endeavor Notes.***

Many letters are coming to the Christian Endeavor General Secretary indicating how generally the method of Christian Endeavor is used and appreciated in the various provinces. Rev. James Stobie writes from Kai-yuan, Newchwang: "Being an active Christian Endeavorer myself before coming to China I have ever kept before me the hope of seeing such a society started in connection with my work. I am hoping to have a society at all my stations." Is not this the correct idea of the Christian Endeavor method—a society at

every out-station, just as much a part of the work as the preaching service and just as necessary for the practical working out of the truth taught by the pastor?

Those who are not sure how to apply the methods of Christian Endeavor to the churches of China will be interested in the success of its application in other missionary fields. The following is from Rev. Henry K. Jessup, of Beirut: "You will be glad to know that the brightest spot in Beirut, spiritually, is the Christian Endeavor Society. The Syrian young men and young women who are connected with it have proved themselves capable of conducting it with dignity and spiritual simplicity and sincerity, and the work is spreading in Syria and Palestine." Equally explicit testimony could be obtained from various parts of China.

It is the simplicity and definiteness of the Christian Endeavor method which commends it. The pledge, requiring a fixed plan of Bible study and prayer, and developing a type of religious meeting quite unique and wonderfully inspiring, the committees, organizing and systematizing religious work and conserving the immense amount

of religious energy which had previously gone to waste,—these commended the Endeavor society in the beginning and they are still the features that make it attractive as a means for the spiritual development of young Christians. It is doubtful if any missionary, off-hand, can devise a better method; and if he could, would there not be an advantage still in favor of the Christian Endeavor plan because of the stimulus which comes from the fellowship of the great company of Christian Endeavorers all over the world, mutually inspiring each other to zeal and good works? Every missionary must find some plan to build up the Chinese Christians in their power for service and for effective testimony. We can all give our individual thought to the perfecting of this one plan with much better results than as though each attempted an original creation. The local, unrelated societies which in so many different places are seeking the same ends as the Christian Endeavor societies, would be strengthened and would strengthen other societies by joining in the common methods and common bonds of connection of the Christian Endeavor societies. We are glad to note the beginning of a decided movement in this direction.

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## Missionary Journal.

### BIRTHS.

ON July 13th, at Han-chong, the wife of R. T. MOODIE, C. I. M., of a son (Ernest Winston).

ON July 30th, at Lao-ho-k'eo, the wife of H. A. Sibley, C. I. M., of a daughter (Olive Morse).

ON August 7th, at Kirin, Manchuria, the wife of Rev. A. R. CRAWFORD, I. P. M., of a son.

ON August 17th, at Ku-ling, the wife of Dr. EDGERTON H. HART, M. E. M., Wuhu, of a son.

ON August 26th, at Chong-pa, Szechuan, the wife of Rev. D. A. CALLUM, C. M. S., of a son (Eric Neil).

ON August 27th, at Peking, the wife of Rev. T. HOWARD-SMITH, L. M. S., of a daughter.

ON August 27th, at Teh-yang-hsien, Szechuan, the wife of Mr. W. HOPE GILL, C. M. S., of a daughter.

ON August 30th, at Wei-hwei-fu, Honan, the wife of Rev. W. HARVEY GRANT, C. P. M., of a daughter.

ON September 1st, at Shanghai, the wife of Mr. A. J. H. MOULE, C. M. S., of a son.

ON September 13th, at Shanghai, the wife of F. H. NEALE, C. I. M., of a son—Frederic Ernst (Eric).

#### DEATHS.

AT Shae-k'i-tien, July 19th, Mrs. H. S. CONWAY, C. I. M., of fever, following child-birth.

AT Ho-k'eo, August 24th, Miss M. A. GREGORY, C. I. M., of dysentery.

AT Rao-cheo, August 26th, Miss G. H. WOOD, C. I. M., of dysentery.

AT KIRIN, Manchuria, September 4th, STEPHEN VICTOR, infant son of Rev. A. R. and Mrs. Crawford, I. P. M., aged four weeks.

#### MARRIAGES.

ON July 7th, at Pao-ning, GEO. A. ROGERS and Miss R. C. ARNOTT, both of C. I. M.

ON September 10th, at Kiukiang, HENRY GEORGE CURRAN (uncon.), of Hu-k'eo-hsien, and Miss KATE JOSEPHINE BROWN.

ON September 21st, at Shanghai, W. KELLY, M.D., Cumb. P. M., and Miss G. M. HILL, M. P. C. M., both of Chang-teh, Hunan.

ON September 28th, at the Missionary Home, Shanghai, by Rev. G. F. Fitch, Rev. T. W. MITCHELL, Hunan, and Miss ELIZABETH D. McAFEE, both of A. P. M.

ON September 25th, at Kiukiang, Mr. JOHN BERKIN, formerly of W. M. S., and LEILA L. DOOLITTLE, M.D., A. P. M., Siang-tan, Hunan.

#### ARRIVALS.

##### AT SHANGHAI:

August 15th, F. A. and Mrs. GUSTAFSON (returning), J. O. RYD and Miss ANNA SKOLLENBERG, for C. I. M.

September 1st, Miss M. E. SHOCKLEY (returning), M. E. M., Peking; Rev. A. B. DODD, Misses E. S. BOEHNE, and M. A. BYNON, M.D., for A. P. M., Shantung; Miss E. LINDHOLM (returning), A. P. M., Shanghai; Rev. and Mrs. R. A. PARKER and four children (returning), M. E. C. S. M., Shanghai.

September 5th, Mrs. H. C. DuBOISE and son (returning), S. P. M., Soochow.

September 5th, Rev. W. H. MURRAY and family (returning), N. B. S. S., Peking; Mr. ANDERSON and Mr. DAVIDSON, for School for Blind in Peking.

September 20th, Miss M. D. MORTON, for A. P. M., Ningpo; Rev. C. D. HERriot, for A. P. M., Hangchow; Rev. D. B. S. MORRIS (returning), A. P. M., Hwai-yuen; D. W. and Mrs. CROFTS and three children (returning), from America, for C. I. M.

September 26th, Rev. W. A. ESTES (returning), A. F. M., Nanking; Ph. and Mrs. NILSON and four children, Miss A. STRAND and Mrs. ENGLAND (returning), W. ENGLAND, E. PAULSON, and Miss A. JENSEN, from America, for C. I. M.

September 28th, Rev. W. T. LOCKE and family, Dr. E. D. VANDERBURGH and family, Miss ELIZABETH D. McAFEE, for A. P. M., Hunan; Rev. C. H. FENN and family (returning), Dr. G. W. HAMILTON and wife, Miss LOUISE K. KEATON, M.D., for A. P. M., Peking; Miss M. B. DUNCAN, for A. P. M., Ningpo; Miss LOIS D. LYON, for A. P. M., Soochow.

#### DEPARTURES.

##### FROM SHANGHAI:

August 8th, Miss K. B. STAYNER, C. I. M., for Canada.

From Chefoo, September 10th, H. W. McLAREN, C. I. M., for England.

From Shanghai, September 26th, B. W. and Mrs. UPWARD, C. I. M., for England.

